

Death Unstung.

will^m A. Bateman

S E R M O N

Preached at the Funeral of *74^s 170 39.*

THOMAS MOWSLEY,

An Apothecary, who died
July 1669.

With a Brief Narrative of his Life and
Death: Also the manner of Gods dealings with
him before and after his Conversion: Drawn up
by his own hand; and Published

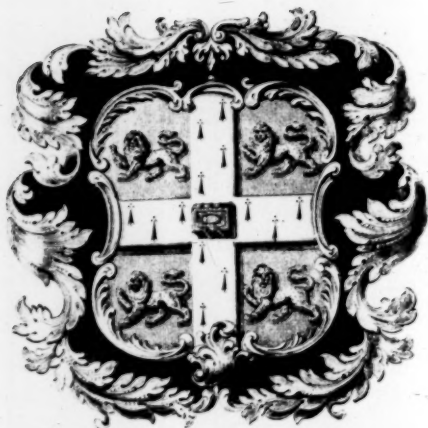
By *James Janeway*, Minister of the Gospel.

O Death, where is thy sting?

*Come and hear all ye that fear God, and I will
declare what he hath done for my soul, Psal.
66. v. 16.*

L O N D O N,

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Academia Cantabrigiensis
Liber.



TO
My Beloved HEARERS,
Especially
Those of the Younger sort,
Grace and Peace.

Men, Brethren and Fathers,

OD that made your souls,
sets a very high value upon
them; and Christ that bought
them, though they cost his
heart-blood, thought them
worth his purchase, and that eternal glory
or misery that is prepared for souls speaks
them not to be inconsiderable. Upon this
account it's impossible that you and I should
use too much diligence in the securing these
souls;

To the Reader.

souls; for this cause the Ministers of Christ can easily over-look prisons, banishment and faggets, so that they may but be instrumental for the saving of souls, and delivering them from the wrath to come: This I hope is the ground that I am carrying on in this ensuing Discourse: This may speak when I may not, when I cannot. I might give many reasons of my appearing thus in print. I might tell the world of the desires of many, that by reason of the multitude could only see, but not hear. I might speak of the want of time to deliver the fourth Part of what is here presented to you. I might tell you of the importunity of some of the young men that would gladly write after this Coppy: But I must profess all this would have signified little with me; did I not find by that account which some give of the work of grace upon their hearts, that the Lord hath owned my poor papers formerly: Among others, that poor penitent Murthcer, Thomas Savage, which makes me not without hope that the same Spirit which breathed life into my other Writings, may please also to give a blessing to these. I will not stand now to answer the Objections that may be made against the Publication of this Sermon. I never met with this,
that

To the Reader.

that it is impossible that it should be subservient to the salvation of a soul, and therefore I think the cost answerable. I must confess, had it not been for a necessary Caution or two, I should have eased you of the trouble of reading, and my self of writing this Epistle. The first is this; Be not offended if you find in the Young Mans Evidences some expressions that may sound somewhat harsh, and some tautologies; remember that they are word for word from his own papers, as he wrote them hastily: consider also that he was but young, and a servant too; so that it seems almost incredible that one that had so much business, should be able to redeem so much time as to do what he did of this nature. Secondly, I would it might be a little considered what a hurry I was in when this task was laid upon me, and how little time to peruse my own Coppy; I beg you therefore candidly to over-look many mistakes. As for you, my dear friends, I suppose a pardon is easily granted. As for others, scorn not holiness, condemn not the future blessedness, and make sure of happiness in the life to come, and then I can easily bear your slighting of me. Young Men, I may be bold with you; I charge you as you value

To the Reader.

the comforts of another life, forget not what an excellent example this precious Brother of yours gave you. Read this ensuing Discourse with seriousness, and let it be read again in your lives. Brethren, you are my Joy and Crown, and if you stand fast, I live. O make not my boasting void! How can I bear to think that any of you should perish? For Gods sake, and for your souls sake, falsifie that Proverb, A Young Saint, and an Old Devil. Brethren, my hearts desire is, that I may see you all with that blessed Saint at the right hand of Christ. Remember, your sands run apace, and you are hastening into Eternity. O make sure of that which will stand you in some stead when you die! O secure somewhat to live comfortably upon in another world! let your lives bespeak you persons resolved for Christ, and Heaven upon any terms. Let your loyns be alwaies girt, and your lamps be burning. Watch ye, be strong; quit you like men. Remember, Christ, Heaven and Glory are before you. Sit not still till you are safe in the bosom of Christ. Consider that many set out fair. and look as if they were bound for Zion, and yet founder in the way. I say again, make sure: Sirs, I expect ere long to pass upon
Eternity.

To the Reader.

Eternity ; let me beg of you as you hope for our good meeting in another world, that you make Religion your business, and labour to get every day nearer Heaven. Endeavour not only to be Christians, but solid, experienced, and exemplary Christians ; that so you may prove the glory of your generation, the credit of Religion, and the Joy of gray-headed Saints. Sirs, you are now my hope ; your love, zeal and union, my comfort ; go but on at this rate, and you are made for ever. Know this, now the eyes of the world will be upon you ; nay, that which is more, the eye of God is upon you, and will take notice how you improve such a Providence as this. I beseech you look about, and let the world understand that you are not nominal Christians, but real Saints. Will any of you send me sorrowing into the grave ? shall I lose my hopes, and comforts, and you your souls ? can you easily forget what was the practice of this Young Man ? do you remember what was the usual subject of his discourse ? did you not observe how holily, meekly and diligently he served his great Master ? is there no weight in a Crown of Glory ? is there no desirableness in happiness ? is it a small thing to live in the society of God, Saints and Angels ?

To the Reader.

'Angels? I am perswaded you think these things considerable. Well then, act as persons that long for possession; which that all of you may enjoy, &c, and shall be the prayer of one that desires not to count his life dear so he may but finish his course with joy, and meet you with comfort hereafter;

James Janeway.

July 28.

1669.



Death Unstung.

A Funeral

S E R M O N.

Rev. 14. 13.

*And I heard a Voice from Heaven,
saying unto me, write, blessed are
the dead which dye in the Lord,
from hence-forth; yea, saith the
Spirit, that they may rest from
their Labours, and their Works
do follow them.*



Tis none of the least works
of a Minister of Christ to
disparage sin, and incou-
rage holiness, to set Life
and death before our Peo-
ple, and to present (as
much as in us lies) Heaven and Hell to
B their

their view, and to perswade them to a wise and speedy choice; that when these Houses of Clay shall be laid in the dust, they may be secured of an Habitation, not made with hands, that is, Eternal with God in the Heavens. The Apostle in this Chapter doth both, in the 10. *Verse* he tells us what a Draught is prepared for the implacable Enemies of Christ: they shall drink off the Wine of the wrath of God, which is poured out without mixture, into the Cup of his Indignation, and they shall be tormented with Fire and Brimstone, in the presence of the Holy Angels, and in the presence of the Lamb. The wicked may drink, roar, and swagger, they may persecute the Members of Christ, because they dare not so madly venture upon the Eternal displeasure of God, as they do, and sell their precious Souls for a moments joy, and make light of damnation: but let them know, that for all these things God will bring them to Judgment; an Eternity of intolerable sorrowes must pay for their short pleasures. And hence it is the serious Christian, that makes it his business to avoid this dreadful misery, is satisfied

fied that he doth not act irrationally and madly, if the scorn and contempt of the wicked World doth not frighten him; upon this account he patiently submits to any punishment, rather than he will hazard the loss of his Soul, and be miserable for ever; that word for ever sticks much in his mind, let the wicked laugh and be merry, let them please themselves in his sorrows, he knows 'tis but a little while, and all will be mended, and their minds changed; he is willing to stay for his happiness and joyes, till he comes to another World; and he doth not envy the wicked what they do enjoy, let them make the best of it as long as they can, and boast of their pleasures, when they see themselves wrapt up in Flames: The unseen world, which most forget, is always in the Saints eye; and if he may but live happily there, he passeth not if he run thorow reproaches, injuries, and a thousand Deaths, to that glorious and endless life. Here is the reason of the Saints patience, this makes him judge it no folly to keep the Commandements of God, and the faith of Jesus. In the 13. Verse, the Apostle comes to speak a

word of encouragement, not only to the suffering Saints of that Age, but for the support of all that should be honoured with such service, as to seal the truths of Christ with their blood. *And I heard a Voice from Heaven, saying unto me, write blessed are the dead which dye in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works follow them.* In the words you may take notice of two parts.

1. A Proposition.

2. The Confirmation of that Proposition.

1. The Proposition; in which we may observe,

1. The Predicate, blessed.

2. The Subject, the dead.

3. The restriction and limitation of the Subject, which dye in the Lord.

2. The Confirmation of this Proposition.

1. They rest from their labours.

2. Their works follow them.

3. The Person affirming this, the Spirit, which is further cleared.

1. By the manner of this Declaration, it was by a voice from Heaven.

2. By

2. By the specification of the Person to whom it was spoken; saying, unto me.

3. By the particular note of Observation, Write.

The Doctrine which I shall take notice of from these words, is this.

Doct. That whatever miseries a Saint may meet with in this Life, at Death he shall be happy; or in the words of the Text, *That they are blessed which dye in the Lord.* In the Prosecution of this Observation; I shall,

1. Enquire what it is to dye in the Lord.

2. I shall prove that such are blessed.

3. I shall shew wherein their happiness doth consist.

4. I shall make some Application.

1. I shall enquire what it is to dye in the Lord.

1. *Neg. They which make it their business to do what they can against God, while they live, are not like to be blessed when they dye.* They which live like Devils, are not like to dye like Saints: Are there not a Generation in the World who act for the Devil with all their might; and count all that time lost, which is not spent in his service; which make

a jest of Damning, and are as merry within a step of these devouring flames, as if Hell and a Tavern were alike? Do they not carry themselves, as if they could not make hast enough to misery, and make sure enough of Damnation? How do they wound and stab their own Souls, and let flye against the Almighty? How contemptible a thing is Heaven, and how ridiculous is the very name of Holiness to them? They are of the same mind of those, which *Job* speaks of: *Job. 21. 14.* They say unto God, depart from us; for we desire not the knowledge of thy ways. And who is the Lord, that I should hearken to him? And if a compassionate Minister of Christ beseech them with all the tendernesse that he can for his Soul, to bethink themselves a little what these things may end in at last, and to consider what a dreadful thing it is to fall into the hands of a living God; how are his perswasions rejected with contempt, and his pittie recompensed with scorn? And may I not say of most wicked Men, they do flye in the Faces of them that would tell them of their danger, and do what they can to deliver them from it? And
yet

yet for all this how well are they contented with their own condition, and laugh at the godly, as if it were a dangerous and mad thing to strive to go to Heaven, and the truest happiness to be miserable for ever? O who would imagine, that any living should be thus lamentably besotted! Tell them of Hell, 'tis as much as their life is worth; they had rather hazard the feeling of it hereafter, than bear the hearing of it here. They fear a little disgrace among Men more than the contempt of God: They choose rather to be under the weight of God's wrath, than the least affront from a Man. Talk to them of Glory, Heaven, and a Kingdom, they are light and trivial things with them; they had rather hear of a Whore, a Tavern, or Play; and yet these Monsters must be Sainted, and do more confidently expect a blessed Eternity after a life of wickedness, than some of the dear Children of God do: but if such as these ever come to Heaven without Repentance, then the Word of God is false: Doth not that say, *That the wicked shall be turned into Hell?*--- *Tribulation and anguish upon every one that doth evil,*

and there is no peace, saith my God to the wicked. The Devil himself may as well expect to shake off his Chains, and be restored to his lost Glory, as they. O be not deceived, as you Sow so you must Reap; do not hope that you may do the Devils work, as long as you can, and that then God should reward you with Salvation: no such matter: You may more rationally expect, that God should for your sake pull the Sun out of the Firmament, than that he should remove holiness out of Heaven, and bring Hell in its place. If wicked Men will please themselves with their own Delusions, and look for Glory still, they must thank themselves, when they see how infinitely they are disappointed; but I leave these as despairing to convince them of their folly, till Judgment and Flames make them to understand it.

2. *All, that live upon the goodness of God here, are not like to be blessed after Death.* There is a vast difference between common and special mercies: many partake richly of God's common bounty, that have not the least interest in his love; God gives this World often
time

times to his greatest Enemies, he gives
 Glory in an other World, to none but
 his Friends and Children: Nay, let me
 speak it freely (I am sure I have Christ
 and Scripture to warrant what I say)
 That they which gain this World with
 their neglect of Heaven, shall at their
 Death lose both: Many receive tempo-
 ral mercies, that shall never enjoy Eter-
 nal. *Job* 21. 9. *Luk* 16. 25. O how
 greatly are they mistaken, who think
 that Earl, Lord, Knight, &c. are words of
 any significancy after Death; that hope
 that their honours here will procure them
 any real respect hereafter; that reckon
 Gold and Silver will go currant in that
 Country! Many that would be counted
 Persons of some depth and wisdom,
 make a World of stir about trifles, that
 drive a great Trade for that which is
 next to nothing, and that lay in no bet-
 ter Provisions, than Gravel, Clay, or
 Dung, when they are bound for Eter-
 nity; and yet how do they bless them-
 selves, and say I am rich, and increased
 in Goods, and have need of nothing:
 Soul take thine ease, eat, drink, and be
 merry? They think they make a very
 wise bargain, when they sell their Con-
 science,

science, God, and Heaven, for a little of that which some call Riches ; not considering that a few Hours experience may make them know, though it may be, not cure this mistake O that I could but bring my hearers out of this Delusion ! O that their apprehensions were but rectified, and that they might know the real worth of things and Persons ! O that I could but bring down the price of sublunary things, and raise the things of that other World to their true worth ! Consider that that holiness, as meanly as you think of it, is the most excellent thing ; that that is the greatest Riches, and Man's highest dignity : God knows no difference between a Lord and a Beggar, a Prince and a Subject ; He is no respecter of Persons. If there be any difference, it lies here, that God hath more wrath in store for them that had greater engagements, and better advantages to serve him than other had. I pity the poor Lords of the World ! and I am confident, he that knows the worth of Christ, and the nature of his own Soul, can't much envy them ; they swell like Bladders upon Water for a Moment, and God blowes, and where
are

are they? Now indeed they reckon themselves very secure, and their houses are free from fear, neither is the Rod of God upon them, they take the Timbrel, and Harp, and rejoyce at the sound of the Organ. *Job 21.* They think them Fools that can spare their Riches, and want their greatness, so they may but have an estate in invisibles, and secure an Inheritance that will last for ever; These are the Men that hate seriousness: and holiness, which is the beauty of Earth and Heaven too, is undervalued by them. And how can they expect sanctity should be delightful to them hereafter, when it is abhorred now? how can they look for Heaven when they dye, when they thought it not worth their minding while they lived? No, no, verily, they have their reward, they have now their good things, and much good may they do them. O let me rather gain Christ at Death, though I loose all besides, than possess Ten Worlds here, and after all lose my Soul. Could the mighty ones of the World, have but one Hours discourse with one of their Brethren in Hell, I believe their Judgments would be hugely altered, and
they

they would soon tell them, that Riches and Honours, and whatsoever else most Men do pursue, let it be what it will below Christ, will yield them but little happiness and comfort in another world. Riches profit not in the Day of wrath: Do but read, *Luk. 16. 19, 25.* I am the larger, that it possible, I might prevent mistakes, in matters of Eternal consequence.

Thirdly, *There are Thousands that seem to have a far better title to this blessedness, that will fall short of it: and they are Professors, that call themselves by the Name of the Lord. Not all that are called, yea, and esteemed Christians, are like to have any great benefit by Death. To be Christned, and to be Christians are two things: not every one that weareth Christ's Livery shall have his Wages. O how many Millions are there that have no better shelter, than a meer Name to themselves, from the wrath of God! Is it not more than possible to hear, read, pray, and to be esteemed a Saint, and yet to miscarry everlastingly? How many seeming Saints shall gain nothing at Death, but a thorow knowledge of their own folly?*

And

And if to know what God's anger is, be an advantage, when there is no escaping of it; and if to have their hearts wounded, when there is no Cure to be had, be any profit; and if to be quire freed of Conscience searching Ministers be a happiness when they are out of the reach of their help or pitty; then such may be esteemed blessed: but if all this will but make the Flame hotter, then I leave any serious Person to judg, whether it doth not concern Men and Women to look after better security, than this amounts to. Did you ever well study, *Mat. 7. 21* & I hope you will believe Christ, though you will not me; read that Scripture, and what saith Christ? O consider seriously, that to be an Heir of Glory is no such light matter, as most judge it to be. To be born to a Crown, and a Kingdome, and to have a good title to it, is a dignity indeed; but a Mad-man in Chains and Rags, may say he is a King, or a Lord. O please not your selves with fantasies. Sicknes and Death is coming, and then you will know better, whether I had not some reason to be earnest with you in this matter. I am most afraid of the
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confident *Pharisee*, that trusts in his poor sorry Prayers, and his own righteousness; O that I could but shake him and his hopes, before Death and Judgment doth it. O that I could but perswade him to maintain a jealousy over himself, and to search and try his Heart, and to bring himself to the Touchstone, and not to be satisfied, till he findes that he hath got more than ever any Hypocrite yet had, or can have. The best of God's Children are most suspicious of themselves, and afraid of their own deceitful hearts. Do but see how *David* carrieth it, in *Psal.* 139. What is his great request, that he must have granted, or he can't be satisfied; Is it not that God would deliver him from mistakes in matters of everlasting consequence? so *Psal.* 119. 80. Pardon this tediousness upon these things, if most of the Professors of the World did not split upon these Rocks, I should pass these things over with silence.

Fourthly, *All that dye quietly, are not happy after Death.* It's no unusual thing for the wicked to carry their false peace with them to the Grave. I have heard indeed many poor People boast-
ing

ing of their deceased Friends, and pleasing themselves, to think how happy they were, *Because they dyed like Lambs.* (to use their own expression) Alas, alas, how many thousands are there that dye like Lambs, that are but Swine, and have the Devil's Brand upon their Foreheads! It's dangerous arguing from peccles carriage upon a Death-bed, what their state is in another World; such is the hardness of Mens hearts, so dreadful the fearedness of their Consciences, and so great the subtilty of Satan, that many are carried very quietly to Hell, and fear nothing till they feel; and are not brought to their senses, till unspeakable horror and anguish doth it: And on the other side, how many of the precious Sons of *Zion* have seat in a Cloud? how many of the dear Children of God may go out of the World thorrow a painful Death? are not their intellectuals sometimes impaired, their reason Clouded, and their Bodies upon the Rack? and yet in a moment they feel themselves swallowed up of that Glory, and the doleful antecedents of their happiness did but make their rest more sweet, and welcome, and put an
accent

accent upon their blifs. The truth of it is, it hath not a little puzzled some, as well as *David*, to construe God's dispensations, to see the wicked dye quietly, *Psal.* 73. 4. and the godly to have a strange Death; but God will shortly resolve this Riddle: and I think it were no very difficult thing for a serious understanding Man, to give himself considerable satisfaction in this business. May not the wicked dye quietly, because his Conscience is quite seared, and he may perswade himself that he hath made an agreement with Death and Hell? may he not hope that there is no such place as Hell; or if there is, that it is tolerable? may he not make himself believe, that the Word of God is not true, and invisibles are all but fancies? or that God is so merciful, as that he will not damn him? and many such things the Devil helps his Servants with, that so his service may not be disparaged, and that he may have the better advantage to tempt others. There is much also in the nature of the Disease; and it may be God may try his own Children with acute pains, and let Sathan buffet them, to manifest the excellency of his Power,
and

and their Grace, to try others of his Children, whether for all this they will serve him ; and some Persons of admirable attainments, and great experiences, while in health, may have some considerable Tryals upon a Death-bed, that poor Christians (which were ready to fear, because they had not their enjoyments, that therefore they had nothing at all) might see that great Saints have their Tryals, as well as they ; but I shall be far briefer in other things.

I come now to shew you who they are, that are blessed at their Death, and to give them a brief Description of those which dye in the Lord.

First, They are such, who are made thorowly to understand, that they were sometimes quite dead in sins and trespasses, that they were Aliens from the Common-wealth of Israel, and Strangers to the Covenant of Grace.

Secondly, They are Persons which are convinced of that misery of such a state, and made to know, that if they dye in their sins, they must be buried in Flames.

Thirdly, Upon this they are out of love with their most beloved sins, and count that which was their life, joy,

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and pleasure, to be a very Death, misery, and Hell, whereupon they set themselves in good earnest against sin, as the greatest evil in the World; they believe now, *That if they live after the Flesh they shall dye, but if through the Spirit they mortifie the deeds of the Flesh, they shall live.* Upon this account, they use all the means that they can to get their corruptions weakned, an inward principle, Divine Life: Now he begins to act them, which is as contrary to Sin, as Heaven to Hell, a Spirit of ingenuity restrains them, *How shall they do this, and sin against God?* They now see sin in its colours, as it is contrary to the best good, God; they can see its killing and damning Nature, in the Agonies and Sufferings of Christ, and they feel the doleful effects of sin in their Soul and Body; both, and upon this account they can say, what have I to do with Vanity any more, Shall I still hug this Serpent? shall I still Sail with this *Jonah* in my Vessel? and shall I after all this keep this *Dalilah* in my Bosom? No; but, O that I could hate it Ten Thousand times more than I do. There is an enmity raised in the Soul against sin,

which

which can't be satisfied, till it see the Death of Sin ; now this is a Person that is fit for Death, and Death, it will (as you shall hear afterwards) do him a World of kindness in shewing him the Heads of all his Enemies.

4. *An other quality of this Person, which is like to make such a blessed end, is this, he is one that is dead to the World.* Faith hath discovered a better Country to him, it hath spied that new *Jerusalem*, and those blessed Regions : and now the Soul thinks the World scarce worthy of a serious thought, or look ; he takes himself to be a kind of Prisoner here, and the whole World but a Dungeon, if compared with that state of liberty and glory ; he now joyns with *David*, and says, *Whom have I in Heaven but thee, and there is none upon Earth that I can desire beside thee.* This, is the Man that is like to be a gainer by Death ; he who contemns Earth, and makes Heaven his choice, shall never finde himself a loser.

5. *Another property of the Man which shall be blessed at Death, is this, he is one, that takes Christ for life and happiness.* Time was indeed, he was of

an other mind, sin was his delight, and none so despicable in his Eye, as Christ ; but God, in free and rich grace, hath taken away the Scales from his Eyes, and healed him of his miserable blindness, and let him see such a loveliness in the Lord Christ, as that now he is able to say, none but Christ, none but Christ ; *He is altogether lovely.* He is now quite out of love with himself, neither his righteousness, nor any thing is lovely now, but Christ ; and will not that Soul be blessed, when it comes to have its desires accomplished ? he that counts nothing worth the having, except Christ, and for Christ, can't be miserable, when he is lodged safe in his imbraces.

6. *He that makes it his business to live to Christ, to him to dye shall be gain* God is often times better, but never worse than his word : And hath he not made many promises to them that diligently seek him ? Hath he not said that their labours shall not be in vain in the Lord ? The Christian is running, and he shall at last obtain the Prize, the Crown he fights for, he shall have ; fear not Christian, quit thy self bravely, win it and wear it ; what though it be wrapped

ped up in Cypress? its beauty shall not be Vailed long. What though Death with his cold and dirty hand set it upon thy head? it will sit as neat, and as fast, as an Almighty hand can make it. What though the Vessel be tost and broke? it shall come safe with its Rich Lading, to the desired Harbour. Condemn not, O you foolish World, these spiritual Merchants, till you know what their returns are, when their burden is deliver'd; but imitate them, till you can finde a more glorious Prize, than Heaven, a better happiness than God can give, and a Kingdom that will last longer, than Eternity: *Psal. 63. 3. Psal. 90. 14.*

7. *They which are willing (if called to it) to do, or suffer any thing for Christ, shall inherit this blessedness.* He that is willing to dye for Christ, shall live as long as Christ lives, in happiness, and rest: 'tis not for nothing that *Paul* makes no great matter of bonds, scorns at threatnings, and triumpheth in danger; the finishing his course with joy makes all go down sweetly, *Acts 20. 24.* The Primitive Christians were no Stoicks, and yet with what patience, gra-

titude, and joy, did they suffer, what the malice, and wile of Men, and Devils could inflict? and now they enjoy the fruit of their labours, the salvation of their Souls, and that is not all, but they receive their Palms, Robes and Crowns, ye more peculiar badges of God's Champions; *Loe, thus shall it be done to the Persons, whom the Lord delighteth to honour!* This 'tis to be imprisoned, banished, or dye for Christ. Rejoyce, O ye suffering Saints, and be exceeding glad, for great is your reward in Heaven! to you it is given, not only to believe, but also to suffer; this Fire is but to purifie, and to make you Vessels more fit for your Masters use, this dirt cast upon you, is but to scower and make you more clean; this knocking, rubbing, and hewing, is but to furbish and polish you, that you may be more stately Pillars, in the Temple of your God. Fear not Men, nor Devils: the greatest hurt that they do you, is to fill your Sailes, and to bring you more speedily to your Port.

8. *They which long for the coming of Christ, and their being with him, that can say, I have waited for thy salvation,*

tion; O God, now let thy Servant depart in peace: In a word, that can bear their absence from Christ, only upon those terms, that they may bring honour to him in this life, and perswade Souls to be in love with him, and may be instrumental for the setting up his Kingdom, shaking the Kingdom of Sathan, and weakning the interest of Hell in the World. These, O these are your brave Souls, that are out of Gun-shot: Death can never surprize them, they stand always with their Loines girt, and their Lamps burning. And if the Bridegroom should make the Mountains to quake, with the rattling of his Charriots, and the Hills to tremble at the presence of his Majesty, and the Heavens themselves to shrivel into nothing, by the glory of his coming, yet they, (O blessed Souls!) and they only would break forth into a Song of Triumph, and Eternal Hallelujahs; Who would not be a Saint? sure none, but a mad-man, or a fool: Do the World understand what these things mean! Do they indeed believe how much the highest of them all, are below the meanest, and lowest Childe of God? Thus I have

shown you who are the Subjects of this blessedness. I know I forget time, but it goes well may you and I get but this blessedness secured, and spend a happy Eternity.

The second thing that I proposed to speak to, was to prove, that such as these are (in sight of Hell) shall be blessed; and because in the fore going discourse, this hath been touched upon, I shall but very briefly run over these things.

First, *God saith, they shall be blessed, and therefore they shall*; when the great Persecutors have been hunting for their prey, and hope to roast what they have got, and feed themselves with the hopes of the content and pleasure, that they shall enjoy; nay, when they shall beg with tears for the blessing, they shall be frustrated, denyed, cursed, and hear that heart-rending reply, they have gotten the blessing before you came, 'tis now too late, yea, and they shall be blessed. Might I not heap up a World of promises, the least of which clear a Saints title to this blessed inheritance? time would fail me, if I should but read
one

one in Forty; what is the meaning of that *Es.* 57. 2. *Phil.* 1. 21. 2 *Cor.* 5. 1. *Job* 3. 17.

2. *They feel somewhat of this happiness in this World, therefore they shall have it compleated in another.* How oft do the Saints feel their Souls transported with the sense of divine pleasures? How many earnestts do they receive of the purchased possessions? How many warm refreshing Raies of Divine love break in upon their Soul, so that they would not exchange one Hours comfort for all the joys that ever the wicked enjoyed, could they all be united in one, and their duration be Eternal? Have I not with much comfort seen some of those triumphing Saints rejoicing, when others would have mourned? Have I not heard them talk of their sweet experiences, the very mention of which, is more reviving to a spiritual hearer, than the highest pleasures that the sensualist is capable of. Sometimes in prayer their souls even get into the bosom of God, and the great God and Man have a blessed intercourse, the Soul lets out it self to God, and God lets out his love to the Soul. Sometimes in a medita-

meditation the Heart is glowing, and the Fire burns, and ere it is aware, it is lifted above the World, yea, and above it self too: What else is this, but the clear demonstration of the reality of invisibles? Can meer fancies thus transport Men? Must they not believe their own experiences? Can that joy, which is the result of faith and love, and comes in from the promises; and that in a way of duty, and close walking with God, Can that be a delusion? Will the spirit of truth witness to a lye? Will goodness it self put a cheat upon poor Creatures, and that in a matter of such vast consequence, as Eternity? Can we conceive, that he which commands us not to deceive our Neighbour, should deceive us? Shall any that calls himself a Christian, entertain such blasphemous apprehensions of the blessed *Jehovah*? Well then, if it be so, that Children of God love solid and unexpressible joys, many times even on this side Glory; Doth not this then prove, that hereafter they shall be happy, and that beyond the apprehensions of Men, and Tongue of Angels? For the Saint in his greatest dimensions, full
left

left enjoyments, and tallest stature on this side the Grave, is but a Childe, a Dwarf, a Worm, in comparison of what he will be, the next moment after his dissolution: For the proof of this, you may read over these, and other Scriptures, *Psal.* 16. 11. *Psal.* 42. 5. *Luk.* 16. 22. *2 Cor.* 4. 7. *Revel.* 13. 14.

3. *May I not bring in the wicked themselves, as witnesses of the Saints happiness, and their own misery, the Saints wisdom, and their folly? what else is the meaning of Balaam's wish? Why should he be so desirous to dye the death of the Saint, and to have his latter end like his, if he were not thorowly convinced of this, that holiness were no madness, piety no fancy, and religion no delusion? What is it that makes those, in Mat. 26. 8. to cry out so importunately; Give us of your Oyl, for our Lamps are gone out. I am perswaded, that all the Reprobates in Hell, will one Day justify the Children of God for their seriousness, and wish a thousand times, that they had had their scornes, losses, torments: It is no unusual thing for them, which have to do with dying Persons, to hear them crying*

ing out with anguish, when their time is spent, and their sands are run out, O you are happy, O that I were but in the condition of the poorest, and miserablest Saint upon Earth O that I had but prayed with fervency, heard with seriousness, and minded my Soul in good earnest! Happy are they that have not all their work to do in a dying Hour, O happy are they that have some Cordial to comfort them in a time of such distress, O, a Christ, a Christ, ten thousand Worlds now for that Christ, which I despised! These are things we are acquainted with. Well then, our Enemies themselves being Judges, an *Israelite* indeed is a Person of true worth, and without controversie, his estate is, and shall be comfortable, blessed, and glorious.

4. *How great are the absurdities, that else would follow?* Would not the Devil boast that he hath done more for his followers, than Christ hath done for his? Would it not follow that Saints are the most miserable fools in the World? then it would be to no purpose to deny ones self, to fight with Beasts at *Ephesus*, to bear the contradiction of sinners;

sinners; then Christ dyed for nothing, or hath done his work by the halves; then there is no credit to be given to the Bible, God is worse than his word, and the Scripture promises are false; then *Paul's* confidence was madness, and his boasting made void; then all preaching is a cheat, and the Ministers of Christ are Impostors, and the wicked are in the right: then *David* would have better reason to say, he hath cleansed his hands in vain, and that his frequent devotions were to no purpose, and his Songs at Mid-night, but the dotages of an extravagant fanlie, and hours which were spent in Prayer and Meditation, were purely lost. What saist thou to this, O Christian? Would not this be sad news indeed, if all thy hopes should come to this? But be of good cheer, this is the doctrine which the Devil and his Ministers do preach; as long as God is true you shall not be deceived, as long as he is happy you shall not be miserable, and till Hell hath got above Heaven, you are well enough. Go on therefore resolutely, and let nothing daunt thee, 'tis but yet a little while, and you shall see all this, and more than this a thousand

and times made good to thee. Fear not, 'tis God who hath spoken it, and he commanded his Servant *John* to write, and leave it upon Record, *That they which dye in the Lord are blessed, and they shall rest from their labours, and their works do follow them.*

3. The next thing which I promised to speak to, was, to shew wherein the blessedness of departed Saints doth consist; But what work am I now about? Who is sufficient for these things? What Tongue can utter the least part of that Glory? What Heart imagine its transcendent excellency? And what Ears can bear it? Should such a one as *Moses*, *Enoch*, or *Elias* come sparkling in his Robes, in the habit of a glorified Saint, and should he but tell you what a sight he hath seen, what melody he hears, what imployment he is engaged in, what possessions he enjoys, where would he endure it? I am perswaded, if in this mortal state, God should let in the Soul the hundredth thousandth part of that Glory, which Saints enjoy in Heaven, it would in a moment sink a Man, and make such Bodies as ours now are wither to dust. I have seen a great many
fine

fine things in my time, I have heard of more, but I can easily imagine more than ever all the Princes of the Earth, in their greatest splendour enjoyed; and yet here I am at a loss, and no wonder: For it is beyond the reach of Saints and Angels in Heaven fully to conceive what their own happiness is, and I believe it is no small part of their joy, that they serve a Master, who loveth to out-doe, not only deserts and expectations, but even the imaginations of his Creatures. How then can such a poor Worm as I am, mannafe such a work as this is? because I can't say all, must I say nothing, and pass this over with silence and admiration? because this is a great deep, which our Plummet can't fathom, an Ocean that hath no shoar, shall we therefore never sail in it? God forbid. O may it be my work in time, and to Eternity to praise that infinite, boundless excellency that is in my God. Though these are matters, which one would think should command attention and affection both, yet if we consult the lives of all, yea the highest experiences of the best, notwithstanding these things are so frequently inculcated, and so passionately

sionately recommended to our consideration, yet where is the Man or Woman to be found, that lies under the lively impressions of these things: And therefore I shall think it not impertinent, if I dwell upon that an Hour, which will be the subject of your Meditation, and Foundation of your comfort, if ever you understand what Christianity in the life of it means. This only by the by, a little to quicken your attention. I come now to my business, to shew you wherein the Saints happiness after death consists.

1. It consists in a full everlasting freedom from evil, or any imperfection.

2. It consists in a compleat, perfect, and eternal enjoyment of all the good that our natures are capable of.

First, *It consists in a full and everlasting freedom from evil, or any imperfection.* And here I shall insist upon some of those evils and imperfections, which a Child of God shall be freed from, as soon as ever Death hath let the Soul out of the Body.

First, *The Saint is free from all sin.* The Bolts shall be knockt off, the Prison walls broke down, and the poor Cap-

tive

tive set at liberty. O blessed Jubilee! How glad
 would *Paul* have been, if when he cryed out in
 such an agony: O wretched Man, who shall de-
 liver me? if he had heard a voice from Heaven
 saying, thy groans have pierced the Clouds, thy
 Prayer hath reached the Heavens, thy Petitions
 shall be granted immediately, would not this
 have been grateful news! When before a few days
 be at an end, this shall be the condition of every
 one of God's People. Now indeed if you listen
 to their Closets, you should hear how dolefully
 they bemoan their condition, if you follow them
 into their Families, what is it that they would
 most desire of God? is it not freedom from sin?
 what complaints do they make of themselves, that
 there should be so great an unsutableness in them
 to God, that their hearts are unsensible of the
 worth of divine things, that they should have so
 little love to the Lord Christ, and be so little ta-
 ken with the kindness of the Redeemer; How
 weak and faint, how cold and dull in duty? how
 ready to betray their Lord, how cowardly in the
 cause of God? But death will for ever silence
 these complaints, death takes off *Joshua's* rags
 and presents him before the Lord without spot
 or wrinkle, or any such thing; sin indeed ac-
 companyeth the ungodly into another World, he
 rests from his pleasures, and his wicked works
 follow him: but it is far otherwise with the god-
 ly, sin was his burden, and Death shall unload
 him; sin shall be confined to Hell, Heaven enter-
 tains no such deformity: This Tyrant shall no
 more enslave any of Christ's subjects. The house
 of *Saul*, and the house of *David* shall no longer
 contend, that bloody conflict between the flesh

(34)
and spirit shall then be determined by a final Victory, then the Soul will say, farewell my hard heart, farewell unbelief, farewell ingratitude; then thou shalt never entertain an unkind thought of God more; the lame and the blinde, and the *Jebusites* shall be smitten when King *David* comes to make his Palace in *Zion*, thy sins must dye when the Lord cometh to take the full possession of this Fort: Royal confession of sin shall shortly be needles; no darkness shall cloud the understanding, no perversness the will, no disorderliness in the affections, no treachery in the memory, the Eyes shall be better employed than in beholding of vanity, the Eares shall not be locked against truth, the Hands far from violence, the Tongue from deceit, and the Feet from walking in ways of wickedness. And seems this a light matter to you who have gone bowed all your dayes under the pressure of sin; is it nothing to you to have all your iniquities done away as a Cloud, and your transgressions as a thick Cloud? Thus see what a kindness that formidable enemy doth to all the subjects of Christ's Kingdom; what prayers, teares, and groans did gradually, it doth at one blow. Thus the oppressed is delivered, the mourner made to rejoyce, and the great make-bate between God and the Soul, for ever discarded, and turned out of Doors. *Eph. 5. 27. Es. 44. 22.*

2. When a Christian dyeth, he shall be freed from all the temptations of *Sathan*. Death sets the Soul out of the Devils reach; this Angel hath nothing to do in Heaven, this Serpent shall not come into the higher Paradise, nor *Sathan* creep into this *Eden*: Now indeed he goes up and

and down like a roaring Lyon, seeking whom he may devour, now he sets his Ginnes every where to catch the unvary Christian: he useth his stratagems to surprize them, but then this adversary shall be trod under Foot, his Fiery Darts shall be quenched, and his delignes broken. O happy Day, vvhhen will it come! vvhhen the Devil shall be as unlikely to tempt, as our hearts to close: vvhhen vve are got once safe to rest, the Devil shall as easily shake God's Throne, as our happiness. Death turns the Key, Bolts and Bars this Enemy out; then, O then thou shalt see this Pharaoh cast dead on the shore, and for ever disabled from making any resistance against thee, or in the least disturbing thy peace. *Rev. 20. 10.*

3. *The blessedness of the People of God consisteth in their being freed from the frownes and flatteries of the World.* In life time thou art faine to fight thy way to peace, to dispute every step thou goest, and canst never have a quiet Hour while thou hast such ill Neighbours: There is an old quarrel between the Seed of the Woman, and the Serpent, and the enmity is radicated, and the feud can be cooled with nothing but Death. Christian, expect not as long as any of that *Cainish* Generation breath, that thou shouldest be long secure, In the World yqu shall have tribulation, but be of good cheer, Christ hath overcome the World, *Joh. 16. 33.* What though they speak great words, Prison, Halters, Faggot? Thou shalt long ride in state to glory, and then let them have their worst: When thou art in Heaven, they may curse and increase their own misery, but they shall not in the least diminish thy tranquillity. And as for their flatteries, they shall signifie no-

thing, the beauty of this inferiour World will be darkned by the brightness of that Light which Death leads thee into ; its excellencies will be quite eclipsed, its allurements will lose their power. Who can choose but contemn the Earth that knows what Heaven meaneth ? O how low an esteem have the most experienced Men here of the World ! Honours and riches are accounted very inconsiderable things to them which understand the difference between finite and infinite, the disproportion between time and Eternity. Death bloweth the dust out of our eyes, it plucks off the Vail, and shews one quickly the glory of both Worlds : and so it is not left long to determine, which is to be preferred, dross or silver, brasse or gold, a dunghil or a Palace : there will be no thought of returning to *Egypt* or *Goshen* either in them which know the fruitfulness of the spiritual *Canaan*, the accommodations of the new *Jerusalem*, the pleasure of the holy Court.

4. *At Death he shall rest from all his pains there is no fear of sickness, sorrowes, and aches.* The Stone, Gout, and Plague are Distempers that none labour with there : that Aire is clear, and sin which infecteth other places, never got footing there ; they that scarce know what a Daye ease now means shall then forget their sorrowes, their constitutions shall be mended, their craggy Bodies, that needed to be propped up by Art have now no need of such helps : the lame shall leap, the blinde see, the weak shall be strong, the crooked strait, they which were in deaths oft shall be never in danger. O happy alteration ! the Grave will refine and alter our Bodies, and there shall there bury all imperfections, and this mort

shall put on immortality, and this corruptible in-
corruption. There the weary shall be at rest.

Esa. 61. 3. & 33. 24. & 60. 18. *Job* 3. 17.

5. *The blessedness of the deceased Saints consist-
eth in their perfect freedom from all wants, and
fear of want.* Here they have their daily want,
and in the sweat of their brows they must eat
their Bread. The World in its best estate is made
up of vanities and troubles. How much need
have we of the help of our fellow-creatures?
we can't live without the use of their bodies and
lives: we want their service to till our Grounds,
and to carry our weak Bodyes, that can some-
times scarce go under their own burden. What
shift could we make, if the influences of the Sun
Moon and Stars were suspended? what lamen-
table complaint should we make, if God should
seal up the Fountains of Water? how soon should
we faint, if he should make the Heavens as Iron,
and the Earth as brass? What Element can we
want, what Creature could we well spare? But
the time is coming, that Day will shortly begin,
whose brightness will make the Sun dark, and
the Moon to disappear, and all the Stars to leave
their Spheres as useless. O unbelief, how mise-
rably dost thou rob us of the comforts, which the
very fore-thoughts of that hour might bring in!
Dwell O my trembling Soul upon the Meditation
of these things. Is there no truth nor weight in
those Scriptures? *Esa.* 60. 19. *Esa.* 21. 29. Give in thy
Answer. *Why then art thou cast down O my soul,
and why art thou disquieted within me? Wait up-
on the Lord, and be of good courage, wait I say
upon the Lord.*

6. *This happy Man shall be quite freed of*
D 3 *what-*

whatsoever may argue an imperfect State. Some of those very graces that are now so useful and necessary, when their work is done, shall be laid aside as useless, I mean Faith, Hope, Patience, desire; all which speak something of imperfection, shall then be swallowed up of love. They now help to lead the Soul out of *Egypt*, conduct thorough the red Sea, and Wildernets, and send Spices into *Canaan*, and bring good tidings out of that Land, they see *Sihon*, *Og*, and *Amaleck* discomfited, and their Power broken, they go to the Borders of the promised Land: nay, they get up to *Pisga*, and upon Mount *Nebo*, there they bid the Soul farewell. Faith, like a skilful Pilot, keeps close to the Ship, till it see it out of danger. Faith, like loyal *Barzillai*, brings in abundant provisions for the Soul, in all its streights, and comes with it to the banks of *Jordan*, to the brink of eternity; but there, there it takes its final leave, and sends over young *Chimham* to wait upon the King at *Jerusalem*, it sends love over into Heaven to dwell there with the Lord for ever. O blessed state, when faith shall be swallowed up of sight. Here we live by faith, and not by sense or sight, in glory we shall live by sense and sight, and not by faith. The shadow shall vanish when the substance is come; hope, patience, desire, and fear shall all pass away, and be swallowed up with an eternal fruition, possession, and security. Happy are the People that are in such a case, their clouds are quite blown over, they need neither Wind or Sails, now they are safe landed. What think you now of a Child of God, is it worth the while to be religious, is holiness a folly now? and yet this is not all, come a little further, and I will

will shew you greater things still. All this is but the privative part of their happiness. I come now to touch a little upon the positive part; but what an Ocean am I now launching into, who can tell all the priviledges of a Citizen of *Zion*, what Pen can describe the honour and dignities of the Sons of God? But that I may heighten your spirits, and a little antedate your comforts, I shall in the next place shew something of the positive part.

2. The blessedness of those which dye in the Lord, consists positively,

First in this, that they shall enter into the Society of the Angels, they shall leave any longer conversing with mortals, and, instead of weeping friends, see themselves compassed with singing Angels. How do you think that *Lazarus* was affected, who instead of Beggars, Crippels, and Dogs, had a Guard of Angels waiting upon him? What an extasy of joy was he surprized with, *Luk. 16. 22.* This honour have all the Saints. We think the sight of a King, the look of a Prince, the company of a Lord a great matter: what are they, if compared with the least of the Captains of the Lord's Host? How vast is the difference between Flesh and Spirit? and yet this favour the Lord is pleased to confer upon the least of his Children. And how glad are the Angels themselves of the society of the poorest Saint? they are glad even here to be doing offices of love for them, many a danger they delivered them from, many a mercy they conveyed from their Father to them; but these earthly Bodies were scarce capable of communications with such noble and spiritual Creatures, but at Death they

shall know their old friends and fellow-servants, and bless God with them, and for them for ever. *Heb. 12. 22.* And these Chariots and Horsemen of *Israel* shall carry up *Joseph* to his Fathers House, and there the Sons of God shall shout for joy. Time was, the sight of an Angel would make a Saint tremble, but then it shall make them to Triumph: and what stories will they tell them, of the providences of God toward them, and joyn with them in the high praises of his goodness and love? But all this is but little to what follows.

2. At Death, the souls of believers are made perfect in holiness. How will they in a moment see themselves as white as Snow? how glorious shall the Kings Daughter be, when her beauty is perfect, how lovelily will she look, when she's clad with innocent purity, how excellent when her royal Husband the Lord Christ shall be infinitely taken with her? Will he not then say, thou art all fair my love, there is no spot in thee. Come with me from *Lebanon* my Spouse, with me from *Lebanon*, from the top of *Amana*, from the top of *Shenir* and *Hermion*, from the Lyons Dens, from the Mountains of Leopards. Thou hast ravished my heart, my Sister, my Spouse, thou hast ravished my heart, with one of thine Eyes, with one Chain of thy Neck: How fair is thy love, my Sister, my Spouse? &c. *Cant. 4. 7, 8, 9, 10.* If the Lord see so much beauty here in his Church, what will he do hereafter, when he shall have wash'd away all her defilements, and raken out her stains, and have decked her with his Jewels, and put on her Wedding Garment? That Day is coming, O my soul! when will the
shadows

shadows flee away, when will Days and Nights be all at an end, when will time be spent, when shall the Curtain be drawn? O that, that's the place! thou shalt then love that precious Jesus, with a Seraphick and Angel-like love, thou wilt then as much delight and rejoyce in him, as *Abraham*, *David*, and *Paul* did. Thy drowsie Soul shall be as nimble and active in the service of thy great Maker, as *Enoch* and *Elias*; thou shalt praise him Day and Night, and be no more weary than the Angels themselves: thou shalt perfectly understand the vwill of God, and readily obey it: thou shalt be holy as God is holy. And what vwould you now give for such a frame? hovv glad vwould you be to feel a connaturality to divine imployments, hovv happy vwould you think your selves, if your heart vv ere alvvayes as God vwould have it? Is it not for this, that you fast and pray? Is it not for this, that you hear, read, and meditate? Is not this the end of Sacraments? Well, be of good cheer, in Mount *Zion* there shall be deliverance and holiness: *Obed. 17.* And is all this nothing, seemeth it still a small priviledge to be a Child of God, and like our Father? vvho that understands this vwould not bid Death vvelcome, and say novv Grave do thy vvorst? Ask *Paul*, and he vvill tell you, that upon this account he groans: enquire of *David*, and he vvill let you understand, that he never expects satisfaction, till he avwake vvith God's likeness. *Psal. 17.*

3. Another thing vvherein the blessedness of a Christian at Death lyes, is this, the sight of Christ. What can be more desired by a Child of God, than to behold and enjoy him, by vvhom
all

all the mercies we have, and all that we expect, flow in to us, *Eph. 1. 11.* That good old Saint, *Luk. 2. 30.* thought it a Heaven upon Earth to see him, though his Majesty was veiled, and the brightness of his glory wrapped up, and covered by his humanity, he doth sing a Requiem to his Soul, and say, *Now let thy Servant depart in peace, for mine Eyes have seen thy Salvation.* How were Peter, James, and John, affected at his transfiguration, *Mat. 17. 2.* What an admirable frame doth the Spouse seem to be in, when she saw only the shadow and back-parts of this beloved one, *Cant. 5. 16.* She can't tell when to have done commending of him. But all this is but a small thing, compared to the sight which they shall see, when their graces shall be compleat, and their Soul like him; and then shall they behold the King in his beauty; no longer the contempt and scorn of the World, no longer in poverty and want, no longer crucified and rejected; but Jesus, the express Image of his Father, and the brightness of his glory, accompanied with Millions of Angels, all at his command, and yet for all this, casting a gracious Eye upon them; then shall the Soul behold him face to face, who did, and suffered such wonderful things for it; 'twas he that came out of his Fathers bosome, 'twas he that slept out of his Throne, and put off his Robes, that came leaping over the Mountains, and skipping over the Hills, running thorow a thousand difficulties, that he might pluck thee out of thy misery, and deliver thee out of the paw of the Lyon, and the Bear, that he might redeem thee from the power of Sin, Death, and Hell. How will the Heavens echo with Songs of joy, when

when the Bride, the Lamb's Wife, shall come to dwell with her Husband for ever ? *Isay 33. 17.* Christ is the desire of Nations, the joy of Angels, the delight of the Father, and he in whom he is well-pleased. What solace then must that Soul be filled with, that hath the possession of him to all Eternity ; Is not his love better than wine, and a look of his countenance to be preferred before Corn and Oyl ? Is not his kindness to be valued above life it self ? What meanest thou then O my Soul, that thou dost so dread his coming ? Why art thou so loath to be with him ? Why art thou afraid of the enjoyment of him ? Will thy Redeemer make thee a slave, hath Heaven changed his Nature, and made him less desirable ? Will thy Saviour make thee miserable ? Awake then, O ye Saints, and stand a tip-toe, wait, watch, and long till thou see him, who alone can fill thy Soul ! fight, strive, and run, till you enjoy. One smile of his, one look of his love, is worth the pleasures of ten Worlds : where is thy heart, where are thy desires, what's become of thy love ? if Christ doth not affect, draw, and fire thee, what will ? but when thou shalt see Christ indeed, his very looks will so warm thy Soul, that thou shalt in a moment feel a divine flame, which shall never be extinguished, as long as Christ, the object of thy love, shall live : the sight of Christ will put new life into thy Soul, and make thy love and joy fresh for ever ; this is he, O my Soul, that was wounded, that thou mightest be healed ; this is he who was Crowned with Thorns, that thou mightest be Crowned with Glory ; this, this is he that dyed, that thou mightest live. Is not all the Glory of Hea-

ven vvrapped up in him? Are not the Treasures
 of diuine kindnes, which vvere sometimes hid
 in him, novv opened? Tell me now, O my soul,
 is there any in tvvo Worlds comparable to him?
 Was not that he that sheltered thee from the
 storms of God's vvrath? Was not that precious
 Body, the Shield vvvhich blunted the Svword of
 Justice, and kept the Arrowves of the Almighty
 from doing dreadful execution upon thee, an E-
 nemy, Traytor, and Rebel? Was it not he that
 laid down the price, that bought thy pardon,
 that purchased this Inheritance? vvas it not he
 that fed thee vvith his Body, that broached his
 heart blood, to quench the thirst of thy Soul,
 the lusts of thy heart, and the flames of God's
 indignation? Look upon him, is he not made up
 of love? I see now, it is not for nothing, that
 the Virgins did love him, it was not vvithout
 good reason, that the Spouse vvas sick; it vvas
 not vvithout very good cause, that the Saints did
 so long to be vvith him; to be vvith him did I
 say? vvho that hears of him, can choose but
 vvish to see him, vvho that sees him, can live
 vvithout him, vvho that lives vvith him can leave
 him? What mean the World? Sure they are
 dead, blind, or mad: but vvhere am I now? This
 is a subject so svveet, that I can't tell hovv to
 make an end, O that I might see, knowv, and
 enjoy! look dear Jesus upon me, and let me go,
 and tell the World thy beauties, let me every day
 have a little sight of thee, that I may commend
 thee a thousand times more feelingly, and that I
 may command the affections of all that hear of
 thee, that nothing but thy love may serve their
 turns. Pardon me, that this admirable one hath
 drawv

drawn out my thoughts so largely. If you can but love after all this, and see him when you dye with comfort, you will say, I were too short in his praises, and too superficial in his commendations, and that the half was not told you.

4. The blessedness of departed Saints lies in this, that they shall meet with all the Children of God, and have communion with the spirits of the just, made perfect. Thou shalt then meet thy best friends, whose company was so warming, whose words were so encouraging, whose lives did so much command Religion, their Faces did then shine, their conversation was in Heaven: but O what an alteration is there in them for the better! their Souls are now like Christ, nothing but grace, love, and praise: no difference in judgment, no pride or passion, nothing that offends. And how vwill they vwelcome you to their Fathers House, you that took sweet counsel together, that went to the House of God, that talk'd of that glory, how glad will you be, when you meet in it? Nay, Death will bring you acquainted with all these famous Worthies, of whom the World was not worthy, the noble Champions of Christ, which thought not their lives dear to them, so they might but finish their course with joy: this Porter opens the Door, and lets the Saints Soul into that Palace, where all the Favourites of that great Prince reside; and thou shalt stand also with them upon Mount *Zion*, in the presence of that Mighty King, and shalt behold, and live in his glory for ever: And is all this inconsiderable? What would I give to see *Enoch*, that walked with God? How glad should I be to be acquainted with *Elias*? how joyful, if I might
have

have some discourse with *Paul*? Would it not make one courageous in the cause of God, if one could hear *Daniel*, or the Three Children tell the story of their deliverance? How should one be pleased to have it from the Mouth of *Moses*, *Joshuah*, and *Caleb*, what God did for *Israel* in the Fields of *Ham*, the Red-Sea, and the Wilderness? and how he brought them into the Land of *Canaan*; how do you think you should be affected at such things as these? why? as formidable as Death looks, it's he that brings us to the speech of all these. How loath are we now to part, when a knot of us have got together, to talk about the things of another World? are not the Saints the excellent ones, in whom is our delight? is not the empty discourse of the unexperienced World tedious, and their Company a burden? Why? Heaven hath in it none but Saints, and Angels, and the blessed God. Is not that Company indeed? and all their work will be to admire, praise, and love God, and to take infinite delight, and complacency in him to all Eternity. O what acclamations of joy will there be, when all the Children of God shall meet together, without fear of being disturbed by the Antichristian and *Cainish* brood! when they meet, and never part, but joyn in Hallelujahs for ever. That, that's the melody, when a Quire of ten thousand times ten thousand of Angels shall sing an Eternal Song, and the hundred and forty and four thousand, and that innumerable Company, out of all Nations, Tongues, and Kindreds, shall answer, saying, *Blessing, honour, glory, and power, be unto Him that sits upon the Throne, and unto the Lamb for ever and ever.* Rev. 5. 13. Luk.

13. 28, 29. Heb. 11. 22. Eph. 2. 19.

5. An other thing, wherein the blessedness of the Saints departed consists, is, that then all their Prayers shall be fully answered, their desires satisfied, and hopes enjoyed. They now oft, with sorrow, hear the reproaches of the wicked, who are ready to ask them, vvhhere is their God? vvhhat is become of their fasts, tears, and groans, to vvhhat purpose do they afflict themselves? what profit is it for them to call upon God? what benefit is there in serving the Almighty? The wicked boast of their hearts desire, and are ready to sleight Religion, as a useles and contemptible thing. But is there not a time a coming, vvhhen the godly may ask them, vvhhat profit they have novv in their pleasures, vvhhat comfort in their greatness, what fruit of all their labours? and with unspeakable satisfaction, produce their Crown, and say, This, this was the prize that we contended for; this was the reward that vve had in our Eye, this was the glory and honour which we so highly valued; *This is our God in whom we have trusted*, El. 25. 9. The Saints shall then see, that it was not in vain to seek, knock, and wait; then they shall understand, that nothing was lost, which was spent for their Souls and Heaven: they shall shortly know, that the poorest hearty groan was heard, the quickest ejaculations were not unobserved, and that the vveakest sincere Prayers were able to pierce the Heavens. O who would not serve such a Master, who can't forget any of his! nay, the Lord will infinitely out-do their requests, and give them more than their Tongues could ask, and mindes conceive. This is the portion of them that
seek

seek thee, that seek thy face, O *Jacob*.

6. At Death, the Believer shall be possessed of God, and know what the beatifical Vision means: and if you would be better satisfied what this is, my request is, that you would live holily, and go, and see. And if after a sight and sense of this incomprehensible glory, you finde that I have deceived you, by making you to over-value it, I am contented to bear the blame of an Impostor. I am here but brief, because I must confess my Meditations are now at a loss, and silence, and astonishment must speak the rest.

7. That which is no small addition to a Saints happiness is this, that there is no fear of losing of it; his Enemies can't rob him, for they are all safe enough, and his Treasure is locked up there, where neither Moth, nor Rust can corrupt, nor Thieves break thorow, and steal; the Christian may then rejoyce over his Enemy, and say, vvhho shall separate me from the love of God? they that are safe in Heaven, need not to entertain any fears of losing their Inheritance. If God that made Heaven, and brought them to it, can secure them, if Christ that bought it for them, can make good his purchase, if all challenges are laid aside, they are vvell enough; thy house shall not be shaken, thy comforts are durable, and the lease of thy Inheritance runs parallel with the life of God, and must not expire till Eternity be spent. *Rom. 8. 33. Heb. 13. 5. Is. 54. 10. Is. 35. last.*

8. The last thing that I shall mention, wherein the happiness of the Dead, that dye in the Lord, consists, is in the full and joyfull assurance of a glorious Resurrection, and acquittance at the day

of

of Judgment. Their Bodies are the sacred Temples wherein God did dwell, they are not therefore to be buried in forgetfulness, but shall be reserved as Jewels in a Cabinet, and at the Resurrection, they shall be furbished, and set in Glory; the very Dust of the Saints is precious, and those very Members, that were assistant to the Soul, in the Worship of God, shall partake of its Glory; and upon this account, the People of God dye in faith, that their Bodies and Souls shall have a blessed Meeting; upon this account, believers weep not at the Interment of their Christian brethren, as those which have no hope, but the thoughts of a future meeting swallows up the grief of present parting; they understand that it would be a piece of unkindness to be grieved at their happiness, and that it speaks too much self-love, and too great a disbelief of their unseen glory, and too much desire, that our wills should be done before God's. What a deal of sorrow would the sound belief of the reality of invisibles prevent? With what chearfulness might the dear Children of God part, when they think how certainly, and speedily they shall see one another again, never to part more. If the Doctrine of the Resurrection were but better understood, if the Grave were but looked upon, as a Chamber to rest in, and if faith could but take Death to be but an undressing, to put on better Raiment, how contentedly then should we be unclothed, that we might be clothed with immortality: And why seems it a thing incredible, that the Body should rise again? Is it a thing incredible, that he which made a World out of no-

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thing, should raise up our lifeless Dust, and scattered Bones? Is any thing too hard for the Almighty? Was he put to it, when he made Man out of a lump of Clay? Is it beyond his power to raise Children to *Abraham* out of the very Stones? Can nothing be acted by an Omnipotent Agent, but it must first be forged in our brains? Shall God indeed come and bow to us, and wisdom ask counsel of folly, how he should manage his affairs? Doth not God every Day do as great wonders, as this? and hath not he given our faith very considerable helps in this matter? Doth not his Yearly providences preach the truth of this Doctrine? What Farmer thinks his Seed lost, when it's buried under the Clods, when the Winter hath disrobed the Meadows, and covered them with a white Mantle, will you therefore conclude they shall never be dressed again with their Greens, and decked with their Flowers? but if all this signify nothing, what do you think of what God hath done already? was *Lazarus* his Resurrection a cheat? and were the Evangelists mistaken, which tell us of the rising of many of the Saints, and that they went into the holy City? Is Christ still in the Grave? and if these things be otherwise, why should not that which hath been, be again? What? hath God less power than he had? Is his Arm weaker than it was? Is the Grave too strong for him? And are the Doors of it so fast locked, that his Key can't open them? Did Christ promise more than he could make good, when he said, *I will raise them up at the last Day.* O unbelief! how dost thou spoil my comforts, and daunt my courage,

truth

truth can't lye, the Almighty can't be weak. God is still like himself. And if the case be so, what a good condition is the dead Saint in? his life is hid with Christ, and when Christ, who is his life, shall appear, he also shall appear with him in Glory; And what kind of Body will this be? when it shall be like the glorious Body of Christ; perfect, active, immortal. Look up to the Sky, do you see how bright that Body is, which lightens the whole World, how hastily that Champion runs to finish his appointed course? why that cold and dead Body shall ere long be as glorious, as the Sun in its strength, and as lively in its motions? How easily will it mount into the Aire to meet the Lord in the Clouds? how actively will it pass from one side of the Heavens to another, with as much expedition, as it shall desire? how readily will it run at the command of its great Master, and keep pace with those winged Messengers the Angels, they shall be no longer such heavy, dull pieces of Clay, and bundles of Diseases, but when they are called out of their Bed, they shall be refreshed abundantly, and with joy meet their Souls, and be acted by them. O methinks what kind of greeting will these two old Companions have, when they see one another in an other World; what strange salutations will they give each other. Will not the Soul say to the Body, where hadst thou, O my friend, that glorious splendor? who clothed thee in so lovely a dress? how camest thou by that Majesty and beauty? Art thou that Body which wert wont to bear me company to the House of God, are those the Eyes that wept so oft? Are those

the Feet which travelled so many miles to hear the Word. O excellent alteration ! well, now you see that your pains was not altogether lost, and as for me, I have beheld the glory of our royal Bridegroom, I have viewed his Chambers, and have lodged in his bosom, ever since you and I parted, and I have found that he hath made good all his promises to a tittle. I had no sooner parted from thee, but he sent his Angels for me, and they brought me with joy into his Pavilian, and there did I see him composed with millions of such Courtiers, and all our old friends I saw there ; and O such joy, happiness, and pleasure is unspeakable ; but what sound is that which I hear, Is it not the Voice of the Arch Angel ? we are commanded away ; Who is that, do you think that rides in such state, with so great a Train after him ? who sits upon that Throne ; hark hark, he calls you, make haste, make haste away.----- *Come you blessed of my Father enter now into your Masters joy :* Dwell in the Mansions that I have prepared, possess the Inheritance that I have given you : You are mine, and I am yours, I have betrothed you to my self long since, and now the marriage Day is come, and I take you to be my Spouse for ever. Before my Father, and these my Servants, I take you to be my wedded Wife for ever : and I do now for ever acquit you from all offences, they shall never be remembered any more ; I invest you with the same glory that I possess, I indow you with all the Riches of my Kingdome, I will remove what
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soever may offend you; look how your Enemies tremble, I have already vindicated you from all those false imputations, which their malice did cast upon you, I have silenced your accusers, and for ever stopped the Mouths of their great adversaries, and they shall immediately be removed out of their sight, and pay dearly for all their abuses. Justice, call those Prisoners to the Bar.----- *Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels.* And now my beloved, the Cloud is quite gone; come now into my Armes, I will never frown more, come away my love, my Dove, my undefiled, and rejoyce in my love, you and I will never part more; what I have is yours, I am well pleased in my choice, my Father loves you, as I do; you shall be where I am, and have the same pleasures that I have, and live as I do to Eternity. *Amen, hallelujah, even so come Lord Jesus, come quickly.* Mat. 26. 31, &c. *John* 17. 24. *Rev.* 21. 9, &c. *1 Cor.* 15. 33, 54. *Daniel* 12. 2, 3. *Mal.* 3. 16, 17. *Mal.* 4. 1. *1 Thes.* 4. 14, 15, 16, 17, 18. And is not this a sufficient reward, for those poor services, which the believer doth perform, while he lives upon the Earth? Is there nothing in all this? Seemeth it to you a small matter to be free from sin? Is it no favour to be secured from Satan? Is not that a desirable place, vvherein there is so much glory, that the World in its best dress, looks like a deform'd ugly thing to it? Who would not be glad to have all

Diseases cured, pains removed, and wants supplied ? Will not that be a Day of comfort indeed ? when Faith shall be ended in sight ; Hope in enjoyment, desire in a delightful and Eternal fruition ? when patience shall have done all its work, when an everlasting Jubilee shall put a period to all sorrows ? Is it no honour to be conveyed into Heaven by a Guard of Angels ? Do you count it an inconsiderable favour to see King *Jesus* in his Throne ? Have you no desire to be with all your good friends, and to know all the Favourites of Heaven ? Would you not reckon it a great mercy, to have all your Prayers answered to the full ? Will there be no pleasure in the beatifical Vision ? Would not all this be the more considerable, if it might last always ? Is it no satisfaction to you, to know that your Body shall be raised, like *Christ's* Body ? and that your Body and Soul shall be publicly acquitted, owned, and blessed before the great Court : and after this, live in the same glory that *Christ* lives in : If all this be worth the having, then the departed Saint is no loser, and we may well say, *Blessed are the Dead which dye in the Lord.*

Thus I have shewed who are they which dye in the Lord ; and proved that such are blessed, and shewed wherein their blessedness doth consist. I now come to make some Improvement of this Doctrine.

U S E I.

First, by way of Information; that holiness is no such silly thing, as the World thinks it to be: Sure, if there be any thing in rest, happiness, and glory, then the Saint scarce deserved the imputation of Fanaticisme: They which have received their Wages, will say, that the service of God is not unprofitable, and they finde themselves to be no loofers, though credit, estate, and blood were spent in the cause of Christ: Should you ask them, who, thorow many Tribulations, have entred into the Kingdom of Heaven? Whether they repent of their diligence for Heaven, whether God hath not paid them double for their self-denyal, losses, and kindneses? Would they not cry out truly, God is good to *Israel*, how great is that Treasure, that is laid up for them that fear him? Never let any grutch to serve God cheerfully, for verily he is a rewarder of them which diligently seek him.

U S E II.

If the Saint be so happy in another World, then let us all examine, whether we are in the number of those Persons, for whom such things are prepared. Consider sirs, that this is not like to be every Mans portion, all Men and Women are not Kings and Queens, nor all the Sons of *Adam* Heirs of such an Inheritance;

few run so as to obtain, few fight so as to conquer, and get the Field, few act, as if this blessedness were worth the minding; and let me tell you, Heaven is not got with a vvet Finger, most do their work by the halves, and though the Spirit move them, the Word, providences call them, the Ministers beseech them, yet all will not do; they will not be perswaded, but a few lazy wishes will do, as well as all the seriousness in the World, and thus they will put things to the venture, and count a hazard, in the matters of their Souls and Eternity, but a trivial thing: VVe can't for our lives get Men to be in good earnest, but they will bless themselves, though God curse them; and take it for granted, that all is well, when God knows they are in as sad a condition, as can well be imagined on this side of Damnation. We tell them that most mistake, and that mistake here is the most deplorable; and yet still Men are asleep; and what if this should be thy condition, O Sinner, that comest hither for fashion sake, and sits there very trim and cheary? VVhat sayst thou Man, art provided for Eternity? What title hast thou to glory? Dost thou know what it means to be convinced of sin? Was it ever made loathsome to thee? And canst thou say thou hatest it with a perfect hatred? and that not only as contrary to thee, and as it brings Hell, Misery, and Damnation with it, but as it is contrary to God, abusing his goodness, hating his purity, dethroning his Majesty; hath sin ever looked you in the face
be-

besmeered with the blood of Christ? Were you ever made to understand your absolute need of Christ? Did you ever make a compleat resignation of your self to him? and hath it been your business to act for him? and have you felt any strength coming from him, enabling of you to bring forth fruit meet for repentance, and to dye unto sin, and to live unto righteousness? and yet after all this, have you looked upon your self as an unprofitable servant? what experience have you in these things? put this question home to thy conscience; say, am I acquainted with such things or no? are these things Riddles to me, or do I know what they mean? well now, have you done as I bid you, and what saith conscience? is it altogether silent, or doth it put you off till another time? why, then speak again, and again, and ask it whether this be not a serious question, and a business of some importance: but because People for the most part trifle in this great business, I shall speak something by way of Lamentation and conviction.

U s e III.

Is it so, that they are blessed that dye
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in the Lord, then what a case are they in, which live and dye out of Christ? it none but the friends and Children of God be thus happy, what will become of them which are aliens from the Common wealth of *Israel*, that live without God in the World? Where shall the wicked and ungodly appear? O what a lamentable condition are most of the World in! if we could see all the dead Souls in this Congregation, what a ghastly sight would it be, should God strike all them dead, which lye in their sins, and know not Christ; it is to be feared, that the Assembly would be far thinner than it is? should the Graves open, and the Souls and Bones say to us, make hast, make hast, up get your Souls dressed, for within three Days you must lye in this black and cold Chamber with us? How would this make most of our Faces to gather paleness, and our joynts ready to knock one against another? but what if another Voice should second it, and one should come roaring out of Hell, wrapped about with Flames, and should say, it is a fearful thing to fall into the hands of the living God, they that dye in sin must be buried in Hell,
and

and if this very moment, you do not turn, you must take a place with us in those torments, from which there is no redemption; Would this move you? why first, is there not as much reason that you should believe God, as the damned? O what wonders are stupid sinners! how unconcerned do they go up and down, as if it were a very easy thing to prepare for Death, and a needless thing to think of Eternity. O you that know a little, what the life and death of a Soul is, come help us to mourn over our dead, Doth not the very Aire smell of the dead? Are not their numbers scarce to be computed? whole Families, Towns, Cities, and scarce one living Soul amongst them! O where, where is our pity? how can we bear to see so many millions go to the Pit, and not bestow one tear upon them? what's the matter, O my Soul, that thou art no more compassionate? would *Hester*, *Jeremiah*, *Paul*; nay, would the King and Princes of *Niniveh* have been no more troubled, if Souls had been in the same danger in their Days, as they are in ours. But that I may a little move my self and others; let me commune a little

little with you, you are yet in your senses, and have the use of your understandings, and are not brutes nor stones; shall I have leave to reason the case a little with you? do you never use your reason? have you not a principle of self-preservation? do you never consider whether you are going, while you make hast to Hell? Do you never think of Heaven? and is it so frightful a place, that you should be afraid of it? will it undo you to be saved? and is that blessedness, which I have set before you, so contemptible a thing, that you will not so much as give the thoughts of it one Hours entertainment in your Soul? Can you be contented without it, and prefer your short lived pleasures before it? if the case be so, thank your selves, if you have your choice, blame not God, if he deny you that which you thought not worth the accepting: As for us Ministers, we call God, Angels, and Men to witness, that we have told you of your danger, and if you will not take warning, who can help it; if we knew what in the World to do to prevent your ruine, God forbid but that we should readily do it, but if after all your threatenings,

nings, perswasions, and intreaties, you will go on still, why, your blood be upon your own Souls; but though I speak thus, I hope better things of many here present, and things that do accompany salvation. I shall speak for your encouragement in the next Use.

U S E I V.

Is it so, that they are blessed that dye in the Lord, why then should the believer be so much afraid of Death? What though it be the King of terrors, is it so to all? Have not some handled this Serpent without any fear? What have I been proving all this while? Is there not one word of sense in all that hath been spoken? get but this secured that you are a Child of God, make but the King your friend, and then neither his Serjeant, nor his Porter will do you any hurt, except to arrest your enemies, and to open the Gates of his Palace to you, and to admit you into his presence be counted an injury: who would be afraid of everlasting rest, why should any one be so loth to have his diseases healed, why should we be so unwilling to receive that which we seem with much earnestness to ask? Will the Prisoner

soner choose always to live confined ? will he fall
 in love with his Chains, or be angry with him that
 comes to knock off his shackles ? Is the miserable
 Captive afraid of his liberty ? why do you hear,
 pray, and read ? to what purpose do you strive,
 watch, and hope : Is it all for that which you
 tremble to have ; what report doth faith bring of
 an other World ? Doth it tell you that it is a
 Land of Darkneſs and sorrow, or that it is a
 place of joy, pleasure and happineſs ? and what
 ſtill loth to depart ? is this World the more deſi-
 rable of the two, and are thy ſins and carnal
 Companions more lovely than Chriſt ! If the caſe
 be ſo, then why doſt thou talk of believing ? Is
 this your faith ? the truth of it is, if this be thy
 caſe, thou haſt no great reaſon to be over deſi-
 rous of leaving this World, for I perceive thou
 haſt built thy Houſe here, and doſt not take
 Heaven for thy Reſt, but in caſe of abſolute
 neceſſity, thou thinkeſt it a more tolerable place
 than Hell and Torments. But thou art not the
 Perſon, that I have now to do with, I ſhall ſpeak
 a word or two to ſuch by and by : my errand it
 is to thee, O praying and believing Saint, I
 would ſain hearten thee up a little, that thou
 may'ſt ſhew the World, that Heaven is not ſo
 ſorry a preferment, as that one ſhould hardly
 be perſwaded to accept of it, but that it is
 indeed what the Scriptures, Miniſters, and the
 Children of God ſay it is. O contradicte not
 your profeſſion, and let the wicked ſee, that
 you have got ſomething in an other World,
 and that your happineſs begins there, where
 theirs ends. You work hard, and will you be
 afraid

afraid when Night comes to receive your wages;
 I hope you will not say that the Lord is a hard
 Master, and that his wages are not worth the re-
 ceiving. Let the wicked tremble, and the enemies
 of God fear, and let the workers of iniquity be
 afraid of their appearance before their Judge.
 But let not the faithfull subject dread his King,
 the Wife her Husband, nor the Child his Father.
 I would fain argue my self and others out of
 those slavish fears. Consider first, that now death
 hath lost its sting, and the Grave its bitterness,
 and a Saint (if he will but be as careful in keep-
 ing his watch, as he ought) may be able to speak
 the same Language, as *Paul* did. *O Death where
 is thy Sting, O Grave where is thy Victory?*
 1 Cor. 15 55. And to me to live is Christ, and
 to dye is gain; *I desire to be dissolved, and to be
 with Christ.* If Death were like to make a se-
 peration between Christ and thee, I should then
 be far from blaming these thy fears, but I should
 rather wonder, that they are not a thousand
 times greater. But me-thinks a Soul that hath
 had many a sweet kifs from Christ, that under-
 stands what he is worth, and that hath some
 good reason to say, my beloved is mine, and
 I am his, me-thinks (I say) such a one should not
 desire, that the Day of Marriage should be pro-
 tracted. Sure, were this but cleared, it were no-
 thing to dye, but life it self would be as con-
 siderable an exercise of patience, as any thing in
 the World; let me therefore again expostulate
 the case with thee, and do what I can to shake off
 those unwarrantable fears. What is it that you are
 so much afraid of? Is it of pains? why, when
 you are dead, you will feel none, they be the li-
 ving

ving which feel pains, and I believe there are few living, but at one time or other feel as much pain as some do in their death; and if their pains be acute, they are like to be short, and if they be not acute, they may be the more easily born. Are you loath to leave your friends, I hope God's Saints, and Angels are other guests friends than any you have here. You have a fine House, and sweet conveniences, alas, 'tis but a Hog-sty, or a Dunghil, if compared with Heaven. But how shall I do for my Children? what will become of them, when I am dead and gone? Why, do you make nothing of God's promise? Is not he a Father to the Fatherless? And is it not his command, that we should leave our Fatherless Children with him? Can't God take as good care of them as you? O, but the Grave is a doleful place, and who can think with any comfort of being nail'd up in a Coffin, and covered over with Earth, and of rotting under ground; Why Man, is the Resurrection no comfort to thee? if there were no such thing, this arguing were the more excusable; who are you I pray, that you should be privileged above all the Kings and Monarcks since the beginning of the World, which of them have secured themselves from the power of Death? which of them could retain their breath a moment, when Death had received his Commission to stop it. Are you better than *Abraham*, *Isaac*, and *Jacob*, did not *David* see corruption, and the Fathers, where are they? nay, did not Christ dye, and dye so bitter a death, as I believe never any from the foundation of the World ever did. Must God make thee the third that must be singled out from Man-kind, to be translated to Glory?

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do you walk as *Enock* and *Eliss* did ? and if you do, I know you would then be so humble, not to expect this prerogative ; and so full of love to God, as to be contented to die, if it were a hundred deaths, so you might but enjoy him for ever : And what say you now ? is there not a root of unbelief at the bottom ? is there not something of Atheism in this ? hath not the world a prevailing interest in your affections ? do you think you have not had time enough yet to sin ? would you fain displease God a little more ? do you imagine that you have not sufficiently abused his goodness ? if not, what is the matter ? O I want Assurance ! did I but know that I am indeed reconciled to God, then, O then I could die as willingly as sleep ! The truth of it is, there can be no other reason that can bear any great weight, except this, and a desire to glorifie God more in bringing in souls to him. As for this latter, I wave it ; few of my hearers being so much concerned in that, as Ministers are ; but as for the former, I would upon this account put you upon the most speedy and serious diligence in this work. I believe the Apostle had some reason on his side, when he did so earnestly perswade the people of God to use all diligence to make their Calling and Election sure, and to work out their own salvation with fear and trembling. Why then should not every Christian without delay set upon this ? And then the next news we should hear would be, Come Lord Jesus, why are thy Chariot wheels so long a coming ? O that I might but come to eternal life, though thorough the valley of the shadow of death ! 'Tis our trifling with God that makes the thoughts of our appearing before him to be so dreadful. Our formality, deadness

and coldness, our worldly mindedness and laziness, doth us a world of injury. This, this disturberth our peace, this strengthens Satan, and blurs our evidences, and makes us go desponding into another world, and this brings me to the next life.

USE 5.

Is it so that they are blessed that die in the Lord, &c. be hence exhorted, to live so as that you may die in the Lord. Will you take so much pains for a little gains in this life, and will you take none at all for eternal blessings? How many hazardous voyages have some of you made to *Ginnee*, and the *East Indies*, to get Gold and Spices? how many terrible storms have you been in, and what inconceivable hazards have you run, that you might enjoy your selves in age, and have something to carry you comfortably and decently to your graves? O why should you not be as solicitous in your soul concerns? Remember my dear friends, that you are bound for another world, and you must ere long sail into the Ocean of eternity. Consider what your lading is, and whether it will return to any account when you come home to your great Owner. Methinks you of all men should think Grace the best commodity, and Christianity the best trade, and the securing of everlasting happiness, the greatest wisdom. How can you live within a few inches of death, and look the King of terrors in the face every day, without some well-grounded evidences of your interest in Gods love? O who would not labour to get out of danger? who would not think

it a blessed estate to be beyond fears? who can take it to be an unnecessary work to secure a soul? is not this the one thing needful? what should a man get if he should gain the whole world, and lose his own soul? and what shall a man give in exchange for his soul? But you Professors, above all, it concerns you to make as sure as can be possible, of something better than you can have here below. What a lamentable thing would it be for you to undergo so many reproaches for Christs sake, to venture your liberties, and to hazard your estates, and after all to be left in woful uncertainties? It would be a dreadful thing to lose the comforts of both worlds. O make sure work! your pains and cost here will pay its own charges; be not daunted, 'tis a thing hath been done; what do you say? will you take some pains in the examining of your heart? will you keep any guard over your self? will you wrestle for this blessing? O what courage and comfort should you be endowed with! with what a cheerful countenance may you meet death? and how quietly lie down in your grave, being supported with the hopes of a blessed Eternity, and a glorious Resurrection.

But I shall a little alter my discourse, and turn my self to the careless ones of the world, which think little of death, and less of eternity. I had occasion before to bewail your condition, and now I might renew my lamentations, as fearing that what I have spoke, or may speak, will have very little operation upon you; but however I cannot leave you thus, but I must try once more, how a plain compassionate exhortation will prevail. O

hat I could tell what words to speak, that might reach your heart ! O that I could express my self in such melting words that might break the very stones ! O that you may feel this exhortation !

Men, Brethren, and Fathers, give me leave to let you understand how dearly I love you, and to shew my affections in the most real demonstrations that may be. Sirs, I am come to beg of you for Gods sake, to be willing to live, I beseech you despise not the blessing, but accept Christ and salvation while they are offered. Were it a thing possible to be happy any other way but by Christ and a holy life, I should spare my labour. If Glory could be obtained upon easier terms than the Gospel speaks of, I should ease my self and you of this trouble. And if any were like to be blessed after death, but such as die in the Lord, I should be the more indifferent in this matter; but since that cannot be, methinks those three weighty words, Life, Death, Eternity, should have a mighty influence upon you. O let not a day pass without a few serious thoughts of this ! I need not perswade you to love your lives, nature teacheth you to do that; but there is another life, which is hid from the world, which most forget; O think of that ! that's a life indeed, a life of joy, happiness and pleasure ! Death sounds off in the ears; every passing bell tells you, that your breath is going, and that your turn is coming, and all the Coffins that are carried by your doors, say, prepare, do your work quickly, it will shortly be too late. But who understands the meaning of this Preacher ? who takes any thought

of another life, makes ready for death, and looks into eternity? O Eternity! Eternity! how rarely do men think of Eternity! O that now some would begin to be wise! Do you think your Sun will never set? will your sands be never ran out? and do you know what dying is? then the keepers of the house will tremble, the windows shall be shut, and instead of the Daughters of Musick, the voice of groaning, lamentation and weeping. It may be death will lay his cold hand first upon thy feet, and bind them, and they are as cold as the earth, and what a damp doth this put upon thy spirit? and then you cry, once more send for the Doctor, and he comes in haste. O Sir, a world for breath, half my estate to preserve my life a day or two longer; and what answer doth he make? Sir, 'tis but a folly to flatter you; all the art in the world will not keep you alive two hours longer; what did you send for me for, to a dead man? and so he flings away in a rage; and how doth the fainting Patient hear such tidings! O what shall I do! what, will all forsake me? can nobody help me? well, send for a Minister, and what saith he, Sir, how have you lived? did you pray in your family? do you know experimentally what Regeneration is? what do you say? Sir, I do not understand that word: What, did you never hear a Sermon in your life? were you born in England? To be regenerated is to be born again; do you know what that is? O no, that's impossible! Why then, Sir, you are in a lamentable condition indeed; you cannot live an hour longer; and if you die in this state, you must go to Hell as sure as God is in Heaven. O how doth that word

strike the man to the heart ! and what a flame bath he within ! and what horreur is his soul filled with ! It cannot be imagined what Agonies the soul as well as the body now labours under. O that I might die the death of the Righteous ! and are all my hopes come to this ? woe, woe, woe to me poor wretch, whither am I now going ? where shall I now dwell ? who shall be my companions for ever ? O that I had but now a little of that grace which I despised in others ! but it's now too late ! O my heart, I am pained at my heart ! O my breath it is going, it is just a going ! O what shall I do ! O 'tis too late ! O what shall——

And thus his breath goes, and his friends come round about him, and one lifts up his hand, and that falls down again like a log, and others feel upon his nose, and there's no breath, and then they say he is gone, and so one closeth his eyes, and others strip him, and lay him out, and two daies after he is put into the grave : but where, where is the soul ? And thus one goes after another, and shortly all this generation will be served thus. And thou, O careless soul, as little as thou mindest all this, it may be thou mayest be the next, and what will become of thee if death take thee unprovided ! Now Sirs, what will you do ? will you go on just as you did ? will you put far from you the thoughts of the evil day ? will you shake off the sense of this as soon as you can ? I believe that this is none of the pleasantest discourses to some of you : But I would have you to know that my business is not to please your fancy, but to save your souls, and to wake you out of your dead sleep ; and if I do but this, I have enough. Once

more

more therefore I must ask you what you intend to do; will you endeavour to live to Christ, that you may die in the Lord? or will you do as others do, put off the thoughts of these things till it be too late? Is this a question so hard to be answered? Well, methinks the very looks of some of you speak you to be persons resolved, and by this time you are ready to ask how you shall do to be of this number that shall die in the Lord, and be blessed; how you may trade so as to get the most durable riches; and how you may live so as to gain by death? In general I answer, If you would have death gain, you must live to Christ; make it your work and business to secure an interest in Christ; let Religion run thorow all you do; (but for your fuller information in this matter, I shall refer you to the latter end of my Book of Acquaintance with God, which is now reprinted) at present my advice shall be, that you would follow them who thorow faith and patience are the inheriters of the promise; and propose to your selves the examples of the most eminent Christians; such as this precious young mans, whose Funeral Rites we are now solemnizing; and because examples are very cogent, and affect most, more than precepts, I shall present you with an account of some of this holy young mans practices and experiences: Take them therefore as I have gathered them by my own experience and intimate knowledge of him; and as I have collected them out of many sheets of his own writings. But let it not be thought, I beseech you, that out of custom or flattery, I speak such Funeral Commendations; were he but a Common Christian, I would have

forbearn speaking any thing of this nature for fear of hardening sinners. I must deal plainly, I abhor that cursed flattery in commending all that are buried; as if to die and to go to Heaven were all one. I know many rotten posts are gilded; many Sepulchres that are full of bones, and putrified flesh, are painted, and many Professors are extolled at their death, who did no good while they lived, except it were the giving some pitiful pittance to the poor when they could keep it no longer. I question not but that thousands are praised upon earth, that are condemned in Heaven; and many applauded for Saints, that will be found among the Devils and damned. Expect it not therefore as a thing like to be usual with me to commend dead persons. As I would judge none, so I dare commend but few. This only by way of Apology. I shall come to the thing promised, to propose some imitable passages of the life of *T. M.*

1. First, He began to look Heaven-ward betimes; he was made to remember his Creator in the daies of his youth; his first convictions were at about twelve years old, but they had no abiding impression upon him; the great work was begun to purpose between seventeen and eighteen. I shall be the more brief here, because you have the account more full from his own hand. The change that was wrought upon him did express more of the power of God, and the riches of his grace than ordinary. The Lord made his work upon him very clear and distinct; for he broke in upon his soul like an armed man, and shook him terribly every Hell, and the terrors of God set themselves

in array against him, and the poison of his arrows drank up his spirits, sin did appear in its colour to him as ugly as the devil, and as dreadful as *Hell* it self; so that the foundation was laid in very deep humility. O then how frightful a thing was sin, yea his beloved sin, the sin of gaming was made most loathsome and abominable, so that for that he loathed himself in dust ashes, and looked upon himself as unworthy to tread upon Gods ground, and had not God ordered it so as that the first Sermon he heard after this great conviction was upon that Scripture, 1 *Tim.* 1. 15. he had even fallen into despair, but the thoughts of Gods having mercy upon the chiefest of sinners, did a little support his soul, and gave him hopes of a possibility of being saved.

2. This put him upon strong groans and prayers, that the Lord would pity him as ever he would pity any poor creature in the World, O that he would pity him; hast thou not a blessing for me, O God even for me, what shall I do, now I am without God, Christ, or Grace, my condition is such I cannot bear it, who can be contented to be damned! O pity me, pity me, dear Lord, I cannot tell what in the world to do; mercy, mercy, mercy, or I am lost, mercy speedily or I am lost for ever: And so he continued in a way of duty, reading, and praying, and inquiring, and resolving thus to do all his dayes; and now farewell wicked company, farewell sports and vanity and idleness, the great business of minding his soul now swallows him up, and after a while he hath a little more peace than he had, but upon further enquiry
and

and waiting upon the means, he was convinced that all this would not do without the Righteousness of Christ: And this brings me to the next thing,

3. He was deeply convinced of the absolute necessity and excellency of Christ, and brought off from his own righteousness, to high prizing and admirings of Christ; take his own words 'And is it true indeed, hath Christ done and suffered such things for thee, O my poor sinful, vile, odious polluted soul, and what wilt not thou love him now? Oh think a little what put him upon all this, was it any self interest, is he any gainer by thee, he got nothing but grief, pain and death. O my soul it was free, pure and undeniable love that caused him to do and suffer what he did. Consider again O my soul, what cause was there that he should make thee a partaker of the benefit of his blood, what wast thou, Oh a most loathsome sinner, and what wilt thou not yet love him? O Lord, I am ashamed of my own heart, that I cannot raise it to the highest pitch of admiration of that infinite boundless love. O love, love, love; O that I could love thee, O Lord. I would fain be sick of love, O that I could dye sick of love to thee, O that I could feel thee warming my heart with that quickning blood which thou sheddest upon the Cross; O what love is like to that; O my soul, it was shed for thee who was an enemy, a rebel, a despiser of Christ! awake O blessed spirit and blow upon my soul, and kindle a fire which may burn with love to Christ, to all Eternity, Amen, Amen.

4. He did upon this in a serious and solemn manner give up himself to the Lord in a Covenant, (I shall not repeat the words of this Covenant, because they are taken verbatim out of my book of Acquaintance with God) and he subscribed his name to it, and kept it as a witness before the Lord, and to quicken his own soul to a more close walking with God according to the Articles of that Covenant.

5. After he was gone thus far, his bowels began to yern over his 'Christless friends, some of which (I perceive by his letters) began to abuse him for his seriousness, and to deride his strictness and jeer at his holiness: shall I give you a taste of his spirit, I cannot do it in warmer words than his own which are as followeth.——

'Yours I received, but whether I dare to thank you for it, I know not, for truly I cannot express the trouble that hath since seized upon my spirit; Oh poor soul, what shall I say unto thee? Oh my bowels, my bowels, they yern towards thee, I am pained, yea I am pained while I think upon thy condition, what shall I do for thee, what shall I say unto thee; I could be contented that these lines were writ with my very heart blood, so that they might affect thee; O I had rather dye than receive another such letter from you, I could not relish it, it was bitter, I could not see the name of dear Jesus in it, —— how can I think of your blind superstition, and not mourn and lament over a dead soul! you say you are sorry, and you are troubled. What is the matter, are you sorry that I should concern my self about my soul, and

'and about yours ; you would not trouble your
 'self about these things now, if not now, I pray
 'when will you, at the hour of death, at the day of
 'Judgement, O then it will be too late ; O now or
 'never, delays are dangerous. O Eternity, Eter-
 'nity, O where shall yours and my soul dwell to
 'all Eternity. Oh either in heaven, or in hell, ei-
 'ther with Christ or devils, the soul that first
 'shall dye ; your debt is great, the justice of God
 'must be satisfied, and nothing can do it but the
 'blood of Jesus, O for this precious Jesus, make
 'not light of Christ, he is precious, he is altoget-
 'her lovely ; I would not for ten thousand worlds
 'quit my share in him, and in that which is the mat-
 'ter of your fear, you complain that I have left
 'the wayes of our fore-fathers ————— I fear
 'you take the shadow for the substance ; what is
 'the Cross in Baptism, without the Baptisme of
 'the spirit ; what good will the bowing at the
 'name of Jesus do them, which persecute him in
 'his members, and have him not formed in their
 'hearts ——— O that God would cut asunder
 'your false hopes, if Christ were in you, you
 'would rejoyce to think that he hath been a
 'work in my soul, was I born with these prin-
 'ples which you read in my last Letters, I am sure
 'I was once of an other mind than now I am
 'but blessed, yea admired be free grace, which hath
 'made me to differ from my self and others. I
 'am afraid you understand not my meaning, when
 'I speak of love to God and Regeneration, as long
 'as I only concerned my self about the World, and
 'not my soul, you kindly entertained my letters
 'but no sooner did I speak of repentance, and the

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affairs of our poor never-dying souls, but then you are troubled and cannot bear it. I tell you I lay dead almost eighteen years, and then I had a gracious wound from my dear God, which made me cry out where am I, I am undone, I am undone, my sin will damn me. O what shall I do for a Christ — And at this rate he goes on writing many letters, which did all breath a divine spirit.

6. He was very spiritual in his discourse, and by that he put life into most of them that conversed with him ; how helpful was he to young Christians ! how ready to hearten them up in the wayes of God, and how able to discover to them the policies of Satan ! he was scarce in his element, but when he was doing or receiving of good, he studied Mr. *Herbert Palmer's* little Book about making Religion ones business, and he did in a great measure put it into practice : To use his own expressions, ' I did, saith he, labour to spiritualize common action, and to serve God in serving my matter with diligence, cheerfulness and faithfulness. O what resort was there of young ones to him for direction and advice in things which they did not think it so fit to trouble their Pastor with, and how did he endeavour to season his fellow-servants with grace. When he went to any of his Masters Patients, how diligent in using of means for their recovery, and how careful to drop something that might tend to the health of their souls, and as he had opportunity amongst the weaker and poorer sort, he would pray with them, and O with what vehemency of spirit, with what fluency of expression, and with what mighty affections would he do it ?

it ? I need not tell some of you, how helpfull he hath been to the bodies and souls of the sick, and upon this account he looked upon it as a great mercy that the Lord had called him to such an employment, wherein he had such singular advantages to deal with poor souls about the affairs of Eternity : I question not but there are some standing here that have cause to bless God that ever they saw his face, and I believe that some of you that are young and poor will quickly dearly miss him.

7. He was exceedingly raised in duty and one that enjoyed rare communion, intimacy and acquaintance with God ; and for about five moneths (as his own papers shew) together, he rarely came into the presence of God, but he went away with some special tokens of his love ; so that he said he could have been contented to have left the world at a quarter of an hours warning : Hear how his Papers speak ; ‘ My soul continued (if my heart do not mightily deceive me) in a thriving condition for five moneths. O the comforts that I then had, they are unspeakable, I seldom went to duty, but carryed my dear Saviour, and brought him away with me ; every Ordinance was a visit of love ; my love to Jesus Christ, and his members whereever I saw them was not to be expressed ; what hatred to sin, what zeal for Gods glory, what yerning of bowels towards poor souls in the state of nature, how beautiful were the feet of the Embassadors of peace, what a fulness and sweetness did I then see and feel in Christ, ever hungering after him, and ever satisfied with him, and him alone, what affections God-ward, what desiring of visibles, what deep apprehensions of the
‘ Majelly

' Majesty and Attributes of God, how did I walk un-
 ' weariedly with him, how did I rejoyce before him
 ' with fear, and trust filially in him with trembling !
 ' O what watchfulness over my thoughts, words and
 ' actions : Indeed I was often assaulted, but I had a
 ' faithful Centinel which would give warning, and
 ' admit of none but such as were friends to the Lord
 ' Jesus ; what low thoughts had I of my self, and
 ' high prizings of a naked Christ ! Oh Sir, in one word
 ' I made Religion my business, and was taken up
 ' with that which concerned the glory of God ; eve-
 ' ry grace was at strife which should excell other in
 ' its actings ; I could never go to market, but I
 ' could experience returns of Grace and Mercy.
 In this I have not varied two words from his own
 writings in a letter that he gave me, wherein he did
 grievously bewail the least departures of his heart
 from God, as you shall hear in the next.

8. He took special notice of his own heart, and did
 mightily bewail any declinings from that vigour that
 sometimes he had ; and here I shall again use his
 words as they follow — ' But this did not conti-
 ' nue long, it was as a calm before a storm, for soon
 ' after (my time being almost out) I began to have
 ' some thoughts of my setting up and entring into
 ' the world ; but I had no sooner imbraced the
 ' motion, but that very day I felt a change in my
 ' poor soul, viz. a too too much letting out my
 ' thoughts upon it, which I most perceived in duty,
 ' and the devil who long waited his opportunity, did
 ' then, I am afraid, not only parley, but get entrance,
 ' through the treachery and deceitfulness of my
 ' wretched heart, and he told me that I might law-
 ' fully

' fully settle my mind upon this, it being a business of
 ' great concernment, and that it would be but a little
 ' while, and then I should return to my former tem-
 ' per in spiritual matters, upon those delusions my
 ' silly heart gave way, and I found too much willing-
 ' nels of soul to place its concerns in that matter, and
 ' so I laying down my watch, soon lost my former ex-
 ' periences, and every day I found my comforts on
 ' the ebbing hand, I secretly departed from God, and
 ' darkened the light of his countenance, that did
 ' shine sometimes upon my soul, and had not infinite
 ' grace put a seasonable word into your mouth to
 ' prevent me, how had I fallen, and whither had I
 ' gone? I could not have thought it possible that ever
 ' my heart should decline so strangely as it did. I
 ' that formerly could serve my Master faithfully,
 ' cheerfully and comfortably, did it grutchingly, and
 ' not out of love, though I never fell so far, (though
 ' grace) as to neglect any thing of his businesses, yet
 ' lost the right principles of action; and the art of
 ' spiritualizing of civil affairs; and this lasted for
 ' about three moneths; It is scarce to be thought
 ' what perplexities I brought my self into, by my
 ' back-sliding from God; I have not time to declare
 ' things, and had I, it would be very unwelcome to
 ' you; true, I hope I did enjoy some communion
 ' with God when I was engaged in duties, especially
 ' in that to be admired Ordinance of the Sacra-
 ' ment and Prayer; but yet my comforts and duty
 ' usually ended together, I hope the experience that
 ' I have had of the treachery of my own heart, will
 ' make me carry a sence of my weakness and folly,
 ' so as to throw my self wholly upon the wisdom
 ' of God — I have thus opened my soul to
 ' you,

‘you, O that the Lord, who first for his own name
 ‘lake shewed mercy to me when I deserved none,
 ‘would now look upon me in my low estate, and
 ‘consult the same bowels of pity and compassion,
 ‘which are infinite, past the sins of finite creatures ;
 ‘O that he would heal my back-slidings, and love
 ‘me freely : God is the same, and changeth not, and
 ‘my hopes are that he will again return and visit my
 ‘soul in mercy — After this the Lord was pleased
 to come in again, and he found his former comforts
 in some measure returning after a great deal of pains
 with his own heart, and wrestling with God : Hear
 what language he begins to speak again,

‘Blessed be God for what I do enjoy, it is ten thou-
 ‘sand times more than I deserve, I hope the dew of
 ‘the sanctuary doth oft refresh me, and the blood of
 ‘Jesus is my cordial, when I sit at his Table, he visits
 ‘me, and his banner over me is love. I may speak
 ‘it to the glory of rich grace, that my heart is in a
 ‘better frame than it was, and I am more free from
 ‘distractions in duty, but yet I am far from that frame
 ‘that I was once in, my distemper it lyeth in want of
 ‘those strong affections to God : and that which hath
 ‘made me so silent to you is the fear of hypocrisie ;
 ‘lest my tongue should at any time out-reach my
 ‘heart. I might be far larger, and yet speak none but
 his words, this I think may prove that he was a
 very curious observer of his own soul, and took no-
 tice of the least departures of his heart from God, or
 Gods absenting of himself from him. I might tell
 you what pains he took to prepare for the Sacrament,
 and what exactness he used afterwards in taking no-
 tice how his soul was affected, & when it was not rai-
 sed, what care did he use till he found a fresh warmth,

G

hear,

heat and life animating of him ; I might tell you how frequent he was in that rare duty of meditation ; I speak not this without book, many sheets of his meditations which I have by me shew that he was no stranger to those spiritual duties which few understand and fewer practise.

9. He was greatly desirous to be reprov'd and watched over, that of the Psalmist was oft in his mouth, and written in his Letter, Let the Righteous smite me, and it shall be a kindness, and let him reprove me, and it shall be excellent Oyl, which shall not break my head.

10. He was much exercised in acts of mortification and self denial, he laboured to keep under his body, to have the command of his passions and affections, very temperate, drinking water, &c.

11. He was frequently prailing of God and speaking well of his wayes ; indeed his deportment was such that he credited Religion, and commended the service of his great Master, and made people to believe that Religion was an excellent thing, and he justified wisdom, and was able to say her wayes were pleasantness, and her paths peace.

12. He was a very good Husband of time, one would wonder, how one could roll over such a deal of business as he did, not in the least neglecting his Masters affairs, and yet that he should write such packets of letters, and pen so many Meditations, and be so very helpful to his brethren the young men : How many Books did he read over, and read them

them to the purpose, so as to make them his own, some of them five or six times over; and if he had no company to discourse with, when he went abroad, he lookt oft into his Pocket Book, which was called, Making Religion ones business.

13. He had a strong affection for the faithful Ministers of Christ, and was concerned when the Cloud began to threaten them, that he ingaged all the Prayers he could for them that the Lord would blow over this storm, and I am ready to think that this might hasten his end.

14. He was greatly afraid of spiritual pride, to this end; he desired me to keep a watch over him, and beseeched me to discover it to him, when I did at any time discern the actings of it, but though he had great parts and gifts above his age, yet the sense of former sins, and his curious observance of his heart, and the sense of free grace, kept him very low.

15. He seemed to be possessed with the thoughts of death and Eternity. He had a strong impression upon his spirit of the nearness of his end for about half a year before he dyed. And,

16. He was much above the fears of death, and from a deep sense of the reallity of invisibles, and his propriety in them; he thought long for possession; and he could say I desire to be dissolved and to be with Jesus.

On the Lords Day before he dyed he was in an extasie of comfort, and felt what those joyes unspeakable in believing meant, in former times he had

great manifestations of Gods love, but never any broke into his soul with such power, and clear evidence as then ; he had as it were a prospect of glory, and some foretastes of that happiness that was prepared for him before the foundations of the world ; and O how did his heart even leap within him to think that within a little while he should fully and eternally enjoy what he now had a little glymple of. —

Upon *Munday* I went to visit him, and found him in a very sweet frame, so taken up with Heaven, that he did even wonder at himself. I am (saith he) so overcome with the love of Christ and the glory of Heaven, that all manner of fear is hid from mine eyes, and I cannot so much as think of Hell ; or if I do, it is with joy that there is no condemnation to them which are in Christ Jesus : but what do you think of these things, is it possible that they should be delusions ; O Sir, I beseech you be faithfull to my soul, and tell me as you will answer it at the barr of God, what you judge of my state ; I would not for a World be now in a fools Paradise ; and then he told me his experiences, and intreated me to search and try him, and again and again he expressed his great joy under the apprehensions of death, and that glorious Eternity that he was passing into ; ‘ I desired earnestly to discourse with you (saith he) because I expect to lose the use of my reason, and am not like to be capable of speaking my mind to you hereafter, and then he intreated me to give him a Funeral Sermon : And all this he spoke with as much cheerfulness as can well be imagined, speaking of death as the most desirable thing ; ‘ O, saith he, that I were but ten times sicker, I long to dye, I am
ill,

ill, but I would be ill to purpose ; O dear Jesus, I long to be with thee.

Upon *Tuesday*, his distemper grew much upon him, and began a little at-times to impair his intellectuals, and yet by fits he would speak excellently of the things of God ; being asked whether he was willing to dye, he answered, ' That Eternity was too little for him to praise God in for his rich mercy to such a poor creature as he was, that the Lord should prepare such an inheritance amongst the Saints in glory for him, and that his life was hid with Christ, and that when Christ who was his life should appear, he also should appear with him in glory : This morning he prayed for and exhorted those that were in the family, to prepare to meet him in glory.

Upon *Wednesday* when he had any intermissions ; he broke out into such expressions as these. ' Dear Jesus, what art thou doing, preparing Mansions for me ? I am coming sweet Jesus, I am coming, ——— ' It is but a little while, a little thread, and when that is cut, I shall be safe in glory. Being very ill he said, ' What if I should live two hours, or two dayes, what is that to a glorious Eternity ? Death, what is it but a Porter to open Heaven-gate for me ? ——— ' What is all the World compared to that Crown which I shall receive ? ——— Being asked how he did, he answered very well, one standing by said no, you are very ill ; he replied, ' I know I am very sick, but I say I am well, because I am as God would have me be. When I came to him in the afternoon, I found him exceeding ill, and betraying some weakness in his intellectuals, and his discourse being very impertinent ; I said to him, your language was wont to be spiritual, but now you forget your self ;

'It is true Sir, said he, but you know what the condition of my body now is, blessed be God the root of matter is in me. After this he was very still and quiet whilst I read to him, and seemed to be much pleased at the reading of the fifty fourth, and fifty fifth of *Isaiah*, and gave a very rational account of any spiritual question that was put to him, and very desirous that I should pray with him.

Upon *Thursday* because of extraordinary business of my own I could not be present with him.

Upon *Friday* he was taken speechless for many hours together, but according to our Prayers at last he recovered the use of his reason more than before, and could speak that we might well understand him; then I asked him how he did, he answered me *Still alive*—After a considerable pause he cried out *Gracious Father, thy Will be done*. Then I opened several Scriptures to him, which speak the blessed state of Saints in another World, and when I asked him whether he did understand me; He answered, *Yes, Yes*, and wept several times for joy. Now the Symptoms of death approaching come upon him, scarce any pulse, and a dying sweat, and the last words that I heard him speak were *Glory, Glory* ——— After that he continued in very great Agonies, and his pangs were strong, till about 11 of the Clock, then he slept in Jesus: being exceedingly lamented by the young men of his Society, many of which were about him.



An Accompt of Gods Dealings with this Young man, before, and at his Conversion, with some Re- marks upon the same; as it was Delivered to me under his own hand (after I had Discoursed with him) by way of Dialogue be- tween a Minister and himself.

Minister



Hat ought to be the
great care and duty
of every professing
Christian in these our
dayes?

Convert. Pray, What may be the reason
of this your Question?

Min. I have very many reasons, but one
is this, Because it is daily seen that very ma-
ny, who have made great profession of Re-
ligion, and are accounted amongst the wise
Virgins, fall away, which is very sad to con-
sider; and I fear that the reason is, be-
cause

cause there is not that care taken about the state of their souls which there ought to be, now I pray you answer me my Question, *viz.* What ought, &c.

Conv. With respect to the former, It ought to be every Christians great care to examine himself whether he be in the state of grace or no, and which way the Lord was pleased to bring him into that blessed condition; sith it is to be feared the want of this is the great and chief cause of mans apostasie from Religion, for had he ever been truly wrought upon by the spirit of God, had his convictions (which more or less all have had) turned to a true conversion, and had his pangs of sorrow for sin but brought forth regeneration, then surely he would have been in such an estate, from which all the malice of the powers of darknes could not have drawn him.

Min. The Answer doth somewhat favour of goodness, and that you understand with your heart, what you express with the tongue ; conversion or regeneration is a mighty work, and on whomsoever it is truly wrought, that person can say somewhat more or less concerning the nature of it, and how it was wrought in his soul; if the Lord hath in any measure revealed himself

himself to you in this way, let me intreat you (both for your own souls good, and perhaps other souls good, but chiefly that the Lord may thereby be glorified) to let me know the time and manner of his drawing you to himself, by his unspeakable love and mercy?

Conv. Oh: Blessed be God that he hath opened the heart of his faithful Minister to demand such a matter of such a poor wretch as I am; oh what am I that I should be examined, instructed and confirmed, about the matters of my eternal pretious, and never dying soul? Oh that the Lord would so enable me in this great work, that I may not be found to lye against the holy Ghost, by adding to, or diminishing from what I have found; but that I may have my heart and conscience witnessing within me, that these following things are so indeed.

Min. I am glad to hear what you have said, and the Lord bring all things concerning our present work into your remembrance, that his name may be glorified and your soul much comforted; and to this end it will be requisite to demand of you, What condition are you in by nature?

Conv. O Sir, A rebel to my God, a slave to my lust, a prodigal to my Father, an

alien from the Common-Wealth of Israel ; in short had I dyed in my natural state ; I had been eternally miserable , *John* 3. 3. except, &c.

Min. How long did you continue in that deplorable condition ?

Conv. Oh too too long, but yet blessed be God, and admired be free Grace, that it was no longer, it was as neer as I can guess eighteen years and a few dayes, when the Lord did incline my heart in good earnest to seek the things of its everlasting peace.

Min. Well, and how then did the Lord begin with you ; were your eyes never opened to see your lost undone condition before that time ?

Conv. Oh yes, when I was twelve or thirteen years of age, the Lord discovered my condition so much to me, that I did then firmly believe, all that did serve the Lord were in a very blessed and happy estate, let what come as could come they were happy, and likewise that if I should then have dyed, I should have been eternally miserable ; having no hopes in Christ, neither did I in that condition expect any benefit by him ; and as I very well remember, the Lord made the thoughts of death so terrible, that I could not endure to think

of it, but yet it came so much in my mind, and did so terrifie me, that I cannot express how I did dread to think of it, but this worked nothing in me, but (oh with horreur and amazement be it spoken) I was willing then to go to hell, and did rejoyce in that I could quell my gripes of conscience, by thinking that I should be as well able to endure the flames of hell and the frowns of an angry God as any of them all, and that I should have company enough there, and so did rejoyce because I was willing to be damned, willing to be damned; how, what did I say? but surely I was not; oh my soul, how can it be? make answer; was it so? yes, and was I, oh was I indeed willing to be damned, oh the height, and length, and breadth, and depth of the love, and goodness, and long suffering patience of an offended and highly provoked God, that I was not then thrown into hell indeed; but that he should suffer such stubble as I was to be in his sight, and that the fire of his Jealousie had not consumed me as in a moment, but still I went on in sin, as if I would not have let God alone till he had damned me.

Min. By what you have said, I perceive then you were thoroughly convinced of

the necessity of holiness, and of leaving your sins, and serving the Lord, and that there must be Regeneration wrought in you, before Glorification could be hoped for by you ; but surely being convinced of the blessed condition of the godly, you could not but sometimes wish your self in their condition ; how did you carry your self under this, did you resolve that you would never be as they were ?

Conv. Truly, many times I would have been glad to have been in their condition, but I was so glued to the world, and my sins, that I could not endure to think of leaving them, yet (to my best remembrance) I never resolved that if I should live never so long I would not repent, but that after I had gotten a great estate in the world, and was grown old, and were as it were uncapable of taking any more delight in these things below, that then I would have set out towards Heaven, and oh I cannot but think (and I desire with fear and trembling to think) what a loathsome Sacrifice I should then have been, even stunk in Gods nostrils, when I had given the marrow and fatness and strength of my body to the devil ; then I should have had just cause to fear the Lord would have buried me out of his sight ; Oh I say, I staid in the devils
service

service so long, that I smelt so of fire and brimstone, I mean of sin, that had not the body of a Crucified Advocate Jesus Christ, as a Vail, stood between the Justice of God and my guilty soul, certainly he would soon have drawn out a bill of indictment against me, and have sent me away with a *Go ye Cursed*.

Min. By what you have said I perceive you lay under Convictions for about 6 years, with very little grief or sorrow for sin, but although you knew what you were to do, yet you did not do what you did know: I will ask you but one question more before I come to the chief point in hand, and that is this; What duties you engaged in in this time, and how you carried your self under them?

Conv. Now, even now, I begin to revolt from my promise, but that I might if possible debase my self below the vilest creature in the world, I will declare something and enough to make your very hair to stand an end, and oh that the Lord would now make me so reflect upon my self, that I may abhor my wretched self in dust and ashes, for (oh Lord) if this will not, what will? for the greater part of that five years I lived without Prayer and Reading the Scripture, but seldom missed

y reason of my civil education; and as to Prayer, (but why should I call it so) scarce ever did I desire that the Lord should hear me; nay I did often in my heart desire to the contrary, nay more, when I have been upon my knees, and my conscience hath constrained me to say prayer, I have suddenly received an inward motion to this effect, that God at that time was a minding other affairs, and that then I might to bed and he not mind me; at which motion I did, and so left off for that time, and at all times performed them against my will; Oh horrible Blasphemy, what, not God see; Oh it was a wonder of wonders, that God should then have endured to see me any longer out of Hell: (oh infinite patience) as for reading I got little good by it, and desired to get less, and as for hearing I must confess that those arrows shot at a venture, God did cause them so many times to hit, yea and pierce too, that it busied both me and the devil to get them out again, and to heal the wound; but usually I fixed my mind upon somewhat else, so that I seldome let any sentence sink too deep into my heart; yea once the Devil and my own wicked heart did so far prevail, that I was fully resolved, and in plain, but damnable terms, I did
even

even curse God, and as it were bid defiance to all his Ordinances, and did rejoyce that I had my tongue and conscience so much at command ; (oh and how can I hold my pen to write this ! wherefore do I not fall down and become nothing before the Lord of Glory against whom thus I have blasphemed ; but truly I would not have revealed this, had I not such a place as the 12. of *Matthew*, and the 31. *verse* to make to for a refuge.) After this I was wont to put that solemn Ordinance of Prayer to do the saddest service in the world, and that frequently, (O pitty, pitty it had such a cruel Master,) and that was, I used it not to help me to destroy sin, but made it a greater cause and means of my sinning ; for I had got the damnable Art (as they say, the Papists have at this day, only I did not get so much by it as their Father Confessors doth) that if I had said but two or three short ejaculations, not with half the devotion that a *Pater noster* is said, yea I say, I had got that cursed Art to resist all gripes of conscience, and to sin freely for a month or more ; and when conscience would let me alone no longer, then to prayer again. Oh Adamantine heart, or rather stone, that canst hold out to write these things, and not to quake and tremble !

And

And now, *de his quid dicam*? these are the *peccata peccatorum*, but what, is that soul still alive that hath done these things? what, shall a poor worm curse God and not die? what, blaspheme the Ordinances of the Almighty and still live? sure the Jealousie of a holy God will not suffer such a wretch to be in his sight: But tell me, is this man alive? or hath the earth swallowed him up? or the flames of hell caught hold of him? certainly had he thus offended his fellow-worms, they could not have born it, and can I think that God will suffer such a man, nay rather Devil incarnated, to live in his sight? Oh my soul, make answer, what alive? yes, yes; but how is he? hath he not his conscience seared? and is not his condemnation sealed within himself? and what, doth he not look with horreur and amazement for the great day of the Lord? No, my hopes are to the contrary: Nay, I hope, and not without cause, that him hath the Lord set apart for himself, and to his poor soul hath he shewed such mercies, that it will make all that hear of it to admire, and to say, What is man that thou shouldest be mindfull of him? but that the Lord should pity such a loathsome creature as this, and should say to such a vile brat then wallowing in its blood live; Oh come, come unto me

me all ye that fear the Lord ; Oh come unto me, and I will tell you what he hath done for my soul ; he that is mighty hath done for me great things, yea almost incredible things, and holy is his Name.

Min. Well (poor soul) I will no longer detain thee concerning these things, but now you having given me a very doleful account of your long convictions, yet still lying bound with the chains of sin, and under the command of Satan, which doubtless had it gone no further, but you had ended your life before the Lord had turned your convictions into conversion, it would have proved such a worm, that would to all eternity have gnawed thy conscience, so that the pains would have been intollerable; but (blessed be God) I am in great hopes to hear that from you, which will put me out of fear, and give me cause to admire the goodness and power of God: Be very careful to keep your heart from pride, and not to attribute any thing to your own goodness, but to admire the grace of God, and give glory to him, and him alone.

Conv. Oh (dear friend) for so I will call you, and all that gives me counsel about the good of my never dying soul, I am glad that the Lord hath put this into
your

your heart, and I do beg your prayers to God that he would still humble me more and more; for I am sure pride is a weed that will grow in the best garden, much more in mine, which is a barren, yet weedy soil; but I have not done with all my soul-abasing considerations, for when you have heard all (which I through the grace of God am to declare unto you) you will then say, I have more cause to be humbled than ever; therefore pride being such an enemy, I will earnestly request you, that when you hear me say any thing which doth favour of my own good, and not purely of Gods Glory, that you would reprove me, and make me clear my meaning to you.

Min. I have still more cause to bless God for you, in that you do so much suspect your own heart, which is desperately wicked and deceitful. And now to our present purpose; what reason have you to think, that your conversion was more effectually begun to be wrought upon you, when you was about eighteen years of age.

Conv. Oh, I have great cause to think so; for then the Lord was pleased to work such a work in me, that had it been told me before, I could not in any wise have believed it.

Min.

Min. And now, what do you think to be the first cause that moved you to set your face Sion-ward?

Conv. About two months before I saw the sinfulness of sin, even then when I was to every good word and work a Reprobate, and did deny no sin, because it was sin, although I might out of some self ends, as to deny theft, whoredom, drunkenness, and such like; not that these in themselves were so detestable to me, but for fear of outward trouble I did not practise them; but being engaged in a great sin, which was gaming, which some may scruple, whether it may be a sin or no; but to me I am sure it was the occasion of many great sins, as to cause me to swear and forswear, and to lye, and cheat in great measure; and truly I think my heart at that time was so desperately wicked, that doubtless, had not an Almighty Power pittied me, I should even have pawned my soul, for the obtaining of what I then desired, then in a passion I made a presumptuous vow, that I would leave off that sport for one year; this was about *November* or *December*, which for a little time I kept; and now observe the great subtilty of the Devil in this particular, for no sooner was it the first day of *January*, but presently I was told

told that my vow was out of date, and that it signified nothing; and they being my carnal friends that told me, I was willing to make my conscience submit, so that I soon embraced my old sport again, and did plainly lay my self open to the wrath of God for such a great sin; yet I could not so much charm my conscience, but it would often accuse me for it; but it was not many weeks after, but I engaged as deeply in the same sin of gaming as before (and now hear and admire, for even now will appear such love, as never any was ever sensible of, but such as have felt it) having been at the losing hand, the season of the night calling me away, I left off, but much troubled, and about five in the morning I awakened, and then there was a pleasant lightness upon my spirit, as if it had been refreshed after great trouble; what this meant I could not tell, yet could not but take special notice of it, that I who went to bed much dissatisfied and perplexed, should, when I awaked, seem to be so much comforted, and my sleep for a little time departed from me, and certainly I had some deep thoughts, which now I cannot remember; but the result of them came to this, I did then engage my self by a fresh vow, that the next morning I would play so as
to

to venture about two shillings, and if I lost
 that, then not to play any more for such a
 certain time, and to my best remembrance,
 (for as I would not add, so I would not di-
 minish, and so rob God of his glory, and my
 poor soul of comfort) I did at that time lift
 up my heart to God (but with what affe-
 ctions I cannot tell, I hope not without
 great shame) to crave his aid that I might be
 enabled to keep my great vow; and so when
 the time came that I was to venture my mo-
 ny, which I thought very long, with great
 chearfulness I went to play, being very
 willing, and I think desirous to lose, which
 was soon accomplished according to my
 hopes; which when it was ended, I cannot
 say what I thought, or how my heart work-
 ed, but as I think that very day my heart
 was somewhat troubled by what follows;
 for I having lost a great part of that in
 which my heart so much delighted, and ido-
 lized as its God, and rested in as its ulti-
 mate end, I could not find rest in it as for-
 merly; and so being much troubled, I went
 to peruse some toyes that I had by me, and
 amongst them there was one Jewel, which
 the Lord was pleased to put into my hand,
 (which was a Book intituled, *The Crumbs of
 Comfort*) the which, when I felt my heart
 somewhat inclined to peruse, I was much
 perplexed

perplexed within my self, and could not but wonder what manner of salutation this should be ; and now I hope I have great cause to acknowledge that the hand of God was in all this ; but I will not on this account any waies turn aside, but go on as my own heart and conscience now witnesseth to me, and I hope the Spirit of God likewise ; and so very desirous I was to know the meaning of this dark providence, as then it appeared to me to be ; that more or less for two daies together I often perused more of the Book, but my heart was little affected to any particular thing, and yet I was troubled more and more within me, and could find no rest for my poor soul ; and in less than a weeks time, I think about the end of two or three daies, the more I read, I began to have more deep thoughts, and heart amazing considerations, which began to make me exceedingly troubled, and much cast down, about the state and condition of my poor captive soul, which as I told you before, was almost sunk into the bottom of the bottomless Sea of Gods wrath, from which there is no redemption, with the weight of its insupportable sins ; And now what the chief actings of my soul were I cannot tell ; but sure I am that my trouble did increase yet more and more, and I hope it was for my sins ; for I do well remember,

remember, that within very few dayes, or rather hours after, the sence of my sins came into my mind, and the sight of them was so clear, and the number of them so numberless, and their aggravations so weighty, and the nature of them so detestable, that what I then felt I cannot now possibly declare. Oh where was I? certainly had I been surprized with the greatest enemies in the world, and my life in the greatest danger, I could not have been more troubled, and had I been afflicted with all the tortures that man could have devised, I should not have been more tormented ; nay, I think if my deceitful heart did not deceive me, that had I been in hell amongst those infernal fiends, and had heard the yellings and howlings of those damned wretches, I think I could not have been much more affrighted, for then I did look upon my soul to be within a hairs breadth of Eternal misery, and oh the condition I saw my self then in, is unutterable, had there not been an everlasting arm of power and mercy underneath, I should undoubtedly have followed the steps of *Cain* or *Judas* ; but O Blessed and admired be Free Grace : and why Me, Lord, why Me ? Oh Love, Love, Love, even Love unspeakable, yea Love

unutterable; and further, in this my trouble the Lord was so far pleased to pity and shew mercy to my poor soul, that my soul had not very long laboured under this insupportable burthen of her great and mighty sins, but I perceived a door of hope as it were unlatched and somewhat open, and that if I would but in good earnest turn to God, that yet it was not too late, and that there was hope in *Israel* concerning this thing, which consideration did not a little comfort my poor soul; and then further it pleased the Lord to open my heart to visit one, who I thought might do me much good, and I judged him fit to be acquainted with my condition in that I hoped he feared the Lord, (and by the way let me tell you that I did at that time unspeakably love all such, even more than my own relations, with humility let it be spoken) and when I was with him, he joyfully received me and declared unto me many comfortable things, which (through grace) did not a little raise my dejected spirit, and he then lent me a book, which the Lord at that time opened my heart to ask for (which was *Drex. d. Eternit.*) and truly upon the perusal of that Treatise, I think, nay I am sure, the burden of my sins seemed to be renewed,

and

and *I* cannot express that unspeakable sorrow which *I* then had in my poor soul, by reason of all its mighty sins, and truly *I* hope the mercy of God was not a little cause of my trouble, to think that *I* should have none to offend and kick against, but those bowels, yea those tender bowels of pitty and compassion, which had so long yearned over my poor soul, and had so long shielded off the stroak of Justice, which was so long hanging over my provoking head ; and then, oh then *I* did unspeakably desire the pardon of my sins, and then did feel the burden of them so unsupportable; that *I* did earnestly beg of the Lord, that they might be laid upon the Lord Jesus, who was able to bear them, and did endeavour by earnest Prayers to obtain a smile from God, in and through Jesus Christ ; for out of Christ he was a terrible God, and a consuming fire, and so *I* forthwith resolved to take up with all outward duties, as Prayer, Reading, Hearing, Conferring with good Christians, and *I* cannot but let you know that the first Sermon *I* heard in this condition was out of *1 Tim.* 1. 15. where it is said that Christ came into the world to save sinners, of whom *I*, not *Paul* only, but *I* even *I* am chief, and so *I* went on through

fear and trembling, and not without some joy and hopes that the Lord who had begun a good work in me, would finish it in his good time; which God grant for Christ his sake.

Min. And is this which you have spoken from your own experience, is it indeed, as I hope it is, then I can no longer forbear but say with good *Zacharias*, Blessed be the Lord God of *Israel* who hath visited and redeemed his people, and amongst them thy poor soul, and now I say again take heed of spiritual pride, think very lowly of thy self, and give glory to God: And now (Dear Heart) give me leave for the good of thy eternal welfare to examine thee of some things which thou hast touched upon in the last Discourse, that so I may be assured, that that work which the Lord hath begun in thee, may prove as a Tree planted and rooted in thy renewed heart, by the Spirit of God, and not of thine own setting: And for the accomplishing of which weighty work, it will be convenient to enquire what fruit it hath since born, for the tree may be known by its fruit, Therefore in brief, what hast thou found in thy heart concerning sin?

Conv. Sin! Truly I am not able now to express that unspeakable bitterness I then found in it; oh how did I hate it and pursue

sue it with the greatest zeal and detestation possible; oh how did my heart rise at the very appearance of it, and truly if it did not very greatly deceive me, I think I hated it more than death it self, and should have chosen death rather than wilfully committed the least known sin; and if there had been no hell, yet as I have often said, sin should have been my hell, and holiness my Heaven.

Min. I am glad to hear what thou hast said, but what sins, were they thou so hatedst, it may be they were great and dreadful sins, as Blasphemy and Murder, &c. but what didst thou think of heart sins, and evil motions, which I am sure would much beset thee?

Conv. Oh if I knew my own heart, these were the greatest enemies that I had to encounter; these were they that like unto so many *Goliaths* bid defiance to what Christ had wrought in my poor soul, and did endeavour to retake the Fort-Royal of my heart which the Lord was about to make a Temple for his glorious Image to dwell in, and oh Blessed be Free Grace, and let all that hear of this, stand and admire and give glory to God.

Min. The Lord preserve this blessed enmity still more and more in thy heart:

and now tell me which way thou weltest about to engage against, and so to overcome these great *Goliaths*, though commonly known by the name of peccadilloes?

Conv. Oh now, now you come very neer me, and this even pierces between the bone and marrow, and the Lord who is the searcher of hearts, and knoweth the thoughts and actings of every soul, give me understanding in this point, that I may say nothing but what I really found in my own soul; Oh then I did presume too much upon my own strength, and did not lay them at the feet of Christ, whom then I hoped I took for my Lord and King, and did not (as I fear) wholly depend upon his Kingly power, which is to overcome and subdue all those enemies which rise up in the hearts of his Children, and make war against him, and would not that he should rule over them, for surely had I thus done, he would not have suffered them so often to assault me, and even sometimes overcome me, as I shall (God willing) make clear to you by and by.

Min. Still I have great cause to admire the goodness of God to thy poor soul, in that he hath been pleased now to open thy eyes to see this thy great mistake, which doubtless had not the Lord in time revealed

ed it to thee, it would have proved a sore evil, and it may be thou mightest not have seen it before it had been too late, and now tell me which way thou wentest about to destroy thy sins, seeing thou wast ignorant in great measure in applying the death of Christ to kill them?

Conv. The chiefest instruments that I used in this work was Prayer, and sometimes Fasting, which I found very powerfull to batter down the strong holds of Satan in my poor soul, for which doubtless I was not to be blamed, if so be that I had used them only as a means to have raised up my heart to Christ, and so as they were appointed of God to be the way and means whereby I might have recourse to him, who alone is able for so great a work, but woe to my ignorant and proud heart, that would not totally submit to God, but idolized Prayer, and Repentance, and Fasting, as if these had been the Captains of the souls Salvation, whereas they are but empty in themselves, and nothing worth, no more than as they lead me to Christ, who alone is the Captain and horn of my Salvation?

Min. And now I think it will not be amiss to let me hear how you carryed your self in the great duty of Prayer,

and how soon you entred upon the duty?

Conv. The Lord was pleased within two or three dayes after my first trouble to incline my heart to seek him by Prayer, which *I* used constantly twice a day, besides some private ejaculations and sighes between whiles, and *I* will now tell you, that for a little time, about a month or two *I* was little satisfied, no longer than *I* was engaged in such work, as Reading, Hearing, deep Meditation, but especially Prayer, and these, oh these were the Physitians that *I* look upon so much, to work so great a cure upon my soul, that none but Christ that great Physitian could do, and truly the best of the Physitians were so full of ill humours themselves, as pride, self-confidence, &c. that without the Physick of Christs blood to purge and purifie them, they would have stunk in the Nostrills of a holy and pure God, as *I* am afraid they often did.

Min. Now you have given in an account about sin, *I* would gladly hear what account you can give about the wayes of holiness and of grace, and how you began to make your progress in this road?

Conv. *I* must be but very brief here,
for

for *I* have much to say about other things, but *I* shall, as the Lord shall enable me, satisfie you in this, as *I* told you before; when the burthen of my sin first came upon me, that then, and likewise in the six years of my convictions, *I* was fully convinced of the necessity of living a holy life, and of the Beauty of Holiness, and that without it, there would be no salvation; for without Holiness none shall see the Lord: And upon this account *I* also earnestly besought the Lord by Prayer, and Hearing, and reading good Books, which the Lord did mightily incline my heart to do, and so every day, *I* did more and more desire Holiness, and did earnestly thirst after the image of God to be renewed upon my heart, so that in short *I* found no rest any way but what *I* got by living holily and abstaining from sin, and as my weak Physitians, *I* mean my Prayers, Hearing, Reading, Meditation, Vows, Resolutions, &c. *I* say, as these was able to apply comfort to me, so *I* had it, and no longer, being ignorant of *the life of Faith in Christ*, and truly they proved very bad comforters, and as *I* told you, they wanted Christs blood to procure acceptance in the eyes of a pure and holy God, which will regard them with favour,

no otherwise than as they are presented to him sprinkled with the blood of his Son.

Min. Methinks you seem to speak much against these duties, and against holiness, as if they were not altogether necessary to be imbraced, do you not ?

Conv. Oh no (God forbid) I hope I shall never so far speak against them as to neglect them in the least, but this I have said, that I may not look upon them any further, than as they lead me to Christ, for truly I have found nothing in the world so much hindered me of comfort, (willfull sin only excepted) as in laying so great a stress upon duties, for certainly, had I laid my foundation sure upon the Rock of Christ, and not all upon my own righteousness, I should never have been so much shaken, and as I may say almost overturned with the assaults of sin and Satan, but he would have upheld me with his everlasting armes, that I should have been able long agoe, to have triumphed in his merits, over all the assaults that Satan and my own heart made against me.

Min. How long did you live upon the stock of your duties, before the Lord was pleased to let you see your error, and
who

how was your condition all this while as you thought your self?

Conv. I lived so about three years or more, and in that time I had some sad declinings indeed; every day almost I lost my God, and the evidences of his love, so as I thought my self happy longer than when I could perform duties with great zeal and with strong affections, and then oftentimes I could have been willing to have dyed (as I thought) my heart did so rejoyce in them; but when my heart was somewhat dead and flat, then I was at a great loss, and could find out no rest for the sole of my foot.

Min. This which you have said seems to me to be a little strange; why where was your faith all this while? you told me before, that you durst not look to God but through Christ, and you seemed then as you went along to make Christ your hope and Saviour, and then how do you mean you did not rest in him?

Conv. This is somewhat hard to answer, but I hope you will pardon my weakness, and I will tell you as plain as I can, (and that only as my heart and Conscience witnesseth, and not to take the help of any book to open it to me,
that

that so I may with more humble confidence say that these things I have set down no otherwise but as my own spirit by the assistance of Gods Spirit dictated to me) and now I will tell you what I mean by what I have said, I hope I looked upon Christ to be a compleat Saviour in every respect, and I saw my great need of his blood to procure my pardon for my sins, and I knew that it was only from his grace that I was in any measure sanctified, and by this I hope I laid all my sins upon him, and durst not in the least think of Answering for them my self before God, and seemed to give him the glory in respect to any work of Holiness in my heart, and so I did highly prize him, and greatly delight in him, and earnestly desired to love him, and more and more to serve him, and so I acted faith for three years, but all this while I was not thoroughly convinced of the insufficiency of my own righteousness, so as to lay that at Christs feet, neither could I suppose it that one might be justified by anothers righteousness, but I hoped that because I was not altogether so bad as others, (as I thought,) therefore I should fare better than others, and so I mixed my own merits with Christs, and never came so

so far out of my self, as to cast my
 righteousness as well as my sins, at his
 feet, and now what abundant cause have
 I to be humbled, and to lye very low
 before God, and still more and more to
 admire the infinite mercy and patience
 of God, Oh that *I* who after *I* was much
 enlightened, and had abundantly tasted
 and seen how good and gracious the Lord
 was, *I* say that after all his unspeakable
 mercies to me, how he brought me out of
 my *Ægyptian* bondage of sin, and loosen-
 ed me from many strong holds of Satan,
 and brought me so near to his Fathers
 bosome, that *I* was wont to be many
 times almost ravished, with the fore-
 thoughts of that joy *I* did hope for in
 Heaven. Oh that after he had passed
 me over the red Sea, and when many of
 mine enemies were dead and beaten back,
 and that after he had tryed me a little in
 the Wilderness of this World, then he
 would have brought me safe into *Ca-*
naan; Oh that *I* should be so disingeni-
 ous as to set up a Calf (*I* mean my own
 Righteousness,) and Worship that, and
 should do what *I* did more to advantage
 self than Christ: Oh *I* say again, what a
 wonder it is that ever he was pleased to
 let me see my folly; and oh if he should

not have done it, yet in this particular, how inexcusable had *I* been, which will appear in the next Answer.

Min. Now let me know when, and in what manner, the Lord was pleased to magnifie his grace in convincing you of the insufficiency of your own Righteousness, and of the resting in duties.

Conv. I will likewite make this as plain to you, as the Lord shall enable me (so that *I* may not be found guilty of a spiritual lye) and to the best of my remembrance about four months after my powerful call, when as *I* thought *I* was assuredly in a most happy condition, having passed through abundant of tryals and temptations, and *I* began to find them somewhat to flee before me, (of which you shall hear anon more at large) then, oh then the Lord was pleased to put into my hand a little Book, Entituled *The Christians great Interest*, by Mr. Guthry, which when *I* perused, *I* found *I* was much concerned in it, and was somewhat troubled, but it so violently accused me of my *Dalilah* righteousness, which *I* loving too well to see as *I* thought abused, with a small sigh or the like, *I* commanded it to depart, and not to dare to come and controule my idol self any more,

yet

yet it made my way so plain before me, that *I* could not withstand it: a little while after, the Lord was pleased to put into my hand another Book, for which *I* have abundant cause to bless God, (which was the *Sincere Convert*) and reading the latter part of that which treats concerning carnal Confidence and resting in Duties, (all which did very much concern me) *I* was very much troubled, and began to question my estate a little concerning duties, but truly *I* took so little delight in this, that *I* soon laid it by and returned it to the place from whence it came, and likewise *I* had other Books as Mr. *Baxters Self-denyal*, which *I* read part of with much delight, as in reference in denying self-pleasures, and sinful recreations and vain company, &c. all these yielded comfort to me, because *I* found, that *I* did really desire to deny my self all these, and made it a great ground of comfort to me, that *I* could so earnestly desire their destructions; but when *I* came to the denial of self-righteousness, this was a hard saying, and self would not bear it, but away *I* went to those Books where *I* could find out as *I* thought, a way to Heaven by my own working, and those that treated most
of

of a holy life, was the most pleasing to me, but when I read concerning Christ, or heard him taught to me by his Ministers; (for although I have omitted how my heart was in hearing, yet I would desire you to include that, and to suppose that my heart was in that, as in Reading or Conferring with respect to the subject) I say, when I heard Christ taught by his Ministers, either in a Pulpit or a Book, I much delighted in that I heard or read, but when Justification alone by Faith in Christs Merits, and living by faith upon a naked Christ; (as peradventure I might be put too upon a sick bed, by reason of a violent disease, or the like; that I could not have strength of body nor composure of mind to perform duties, as in a Feaver or a fit of the Stone or Gout, &c.) I say when these noble and Heaven-born Mysteries were treating on, I was much to seek, and could take but little comfort from them, and so I went on from duty to duty, and if at any time I found my heart dead, and could for that day or week, or month it may be, find any comfort from them, then I lived in hopes that although I found not all well at present, yet it would not long continue so with me, and

so in some time *I* recovered life and comfort again, *I* say *I* continued thus for the space of above three years; And now *I* will declare one thing which did more trouble me than ordinary, and that was in *August* last, 67. it happened that as *I* was visiting a patient; (and for this thing in particular *I* have cause to bless God that he placed me in this my calling) whom we supposed the Lord would take away, at that very time there came Dr. *B.* to perform as was thought one of the last duties he had to do for her, and amongst his discourse and advice he bade her be sure to lay all her sins upon Christ, which *I* liked very well, but with all that she should lay all her own Righteousness at his feet, and not at all to trust to any good she had in her self, but wholly to rely upon the merits of Christ, which when *I* heard, my heart rose much against what he said, and did much oppose his advice, and thought it not at all convenient to be spoken, and doubtless had *I* been in her condition (*I* mean so near death as it was thought she was) and he had advised me to the same thing, and had cleared it to me, oh what a dreadful visitation had that been, surely

it would have put my soul into such a dreadful Agony of confusion, if not despair, that surely I should have dyed a second death before I knew the pangs of the first ; But oh I say again who can hear of this, and not be overcome with soul ravishing admirations of the love, and goodness, and patience of God towards such a wretched nothing as I was ; that ever he should so long forbear from destroying that soul with eternal damnation, that would not with the cords of love be drawn to accept of so clear Salvation ; but the Lord was pleased still to keep this upon my heart : And although I was somewhat troubled, but as before, again I went to my old Physitians, and took a small pill of Prayer, composed of a little fear and humiliation ; but no sooner it got into my heart, but there it was guilt with pride, and so again became pleasant to me, and then I thought all was well ; and I do desire earnestly that by this, God may be much glorified ; and again methinks I find my heart so mightily inclined to go on in this work, which at your request (you may remember) I was so unwilling to undertake, that I have great hopes there may be the hand

of God in it, and that it was he that put it into your heart to request if of me, and I pray God it may be his glory alone that may move me to it, and not any self-pride, truly you may say I have great cause to fear, and not to trust my own heart any more, and the Lord preserve this Jealousie more and more in me : but to my present purpose, and this which I am about to say, might have proved a great disadvantage to me, but I doubt not but the hand of God was in it, although I saw it not at that present, but since I have, and in short it was thus, a little while after my last discourse, as I think my heart was drawn after the vanities of this world more than ordinary, and at the time I likened the estate of my soul, to the condition of a fair Virgin that had many Suitors, but one she would love and choose above the rest, but she being not yet married, they all make out for her love, which is no small trouble to her, and doth somewhat make her doubt which she shall have ; but so soon as she is married to one of them, then she dares not think of entertaining the others upon that account ; even so I looked upon my poor soul, and that if she was but

solemnly married to Christ, (I mean in the Sacrament) then she durst not so much as think of embracing either sin or the World, or the Devil, but still righteous self lay all this while secure: Upon these and such like considerations, *I* went to a faithful Divine to ask advice of him concerning this great duty, and when *I* was with him, he examined me why and how *I* came to embrace Religion, and when *I* had given him the heads only of the first account concerning compunction, he asked me who *I* might thank for all this, but *I* being somewhat slow of answer, he told me Christ, and him alone, and gave me some short but sweet advice, inviting me to be a guest at his Masters table (which was the intention of my going, which was more than he then knew on) and so dismissed me, and oh how did *I* then rejoyce that *I* was found worthy to be invited to so great a banquet, and now how did *I* think my condition unquestionable, and nothing troubled me but want of assurance to persevere, and although the *Doctor* gave me a great caution to lay all upon Christ and not any thing upon self, as *I* now consider, but yet my eyes were so blind and my heart

so deceitful, that I soon forgot it ; and so I prepared my heart as well as I could, and so addressed my self to the Lords Table, and was, so far as I can understand, made more welcome, I am sure than I deserved ; and then I did feel the Lord with his cords of love, drawing hard at my poor soul, and so I exercised my love upon Christ, (and so far as I know) enjoyed sweet communion with him ; but this lasted no longer, than my heart was enlarged in secret duties ; but when they departed then my soul mourned, and could not be satisfied with a naked Christ, whilst my enlargements returned again to me, and by this I perceive I rested in duties, and not in Christ, and now once more as short as I can, and then I will conclude with this ; but I cannot be so short, but I must a little stand and admire at the unspeakable long-suffering patience of God, and oh that you would help me in this matter, for I profess I am much ashamed, and desire to be more, of my own heart, that it should be barren of praises to that God, that hath done sure as much or more for my poor soul, as to any since the Creation of the World ;

Oh that Christ who could have raised a Child out of the very stones, that would have done far more for him than I have or can do ; Oh I say that he who could with one look have looked me into Hell, should so long stand at the door of my heart, and knock till his head was filled with dew, and his Locks with the drops of the night ; Oh that he should stand weeping, knocking, begging, and waiting, and crying, Open to me ; Oh that his tears should begg, and his groans knock, and that his patience should tarry and wait, and all should so long cry, Oh open to me, open to me, Oh that sin and self should lodge in my heart and Christ wait so long at the door ; Oh, that I should carry damnation within and let salvation waite without, and now I should go about to offer praises to God for this ; Oh I wish that I could, but truly I cannot as I would ; Oh I cannot, and I humbly desire to acknowledge the barrenness of my heart in this, and am silent, and now pray lend me your patience but a very little, and I fear your heart will be straightened with praises to God as well as mine ; for now the Lord was pleased to encline my heart to read part of

of two books, one of the two was that which I above two years before rejected, I will name them (*viz.* the sincere Convert and sound Believer, both by one Author, T. S.) and when I was Reading concerning the souls resting in duties, and how hard a thing it was to forsake all its own good, and wholly to throw it self upon a naked Christ, and then concerning the nature of true humiliation, I was much troubled and my thoughts were much perplexed, in so much that I thought to open my case to some Divine; but to this trouble another was added, which was that at that time the Lord was pleased to let me see my own nakedness so much, and that which I took to be a covering to it, made it seem to be much more naked than I could have imagined it to be; that then I thought the more I prayed, the more I sinned, and the more I Confessed and Repented, and Bewailed my own wretched heart, especially in the time of duty, the more I had cause to do so still, and now I looked upon my self in a most sad and destitute condition, for how could I choose when I saw my own goodness departing from me, which I idolized as the rock of my Salvation, and when I saw such a

numberless number of sins come afresh
 into my mind, especially in the time of
 duty, that it seemed to me, as if the De-
 vil had conjured up all those sins that *I*
 thought was long before slain, and he
 himself had been their Captain, and had
 unawares assaulted me, and had taken
 my duty which *I* made then the Captain
 of my Salvation prisoner, and *I* alone
 left to encounter with them without the
 least weapon to defend my poor soul,
 and oh had these and the pangs of death
 met together, Oh what horror and
 amazement would there have been; but
 blessed be God it was before; now to
 say, how long *I* was in this case, *I* can-
 not well tell; but *I* saw my idol God
 so accused and condemned, and my ha-
 tred to him was so great, that *I* hope *I*
 did desire never to cease my earnest
 Prayers to the true God, that he would
 have this usurper executed, and likewise
I did, as *I* was able, earnestly begg of
 the Lord that he would give me strength
 to resist him so that he might never sit
 upon his Throne more, and then *I* did
 see (through admiring Grace) the want
 of Christ more than ever, not only to
 cover my sins, but my righteousness too;
 then

then oh then *I* began to prize Christ more
 than ever, oh then *I* did desire to say
 from my heart none but Christ, none but
 Christ; oh all the whole world for
 Christ, yea ten thousand Worlds for a
 Christ; and then *I* did desire to say with
Luther, that if *I* was able to keep the
 whole Moral Law, I would not trust to
 this for Justification, *I* would vail and
 stoop to Christs merits, and now I did find
 it a more hard thing by far, to get out
 of my self, and from trusting to duty,
 and wholly by faith to rely upon Christs
 merits, than ever I found it to leave sin,
 and then me-thoughts *I* found it a very
 hard thing to be a Christian, and that *I*
 was passive all along and was not able
 to move a step further than the Lord up-
 held and led me, and oh that *I* could
 make the result of this great mercy plain
 unto you, truly (*I* bless God) I can say
 a little (but under this very trouble,
 my soul ever since hath groaned within
 me, and I do desire that it may still groan
 more and more, and never leave groan-
 ing, till its groans pierce the very clouds,
 and sound through Christ so loud into
 the ears of the Almighty, that for Christ
 his sake, he would have pittie and com-
 passion

passion upon me, and would not suffer that Tyrant Self any longer in the least to bear sway in me, and that he would be pleased so to shew me my own unworthiness, and the insufficiency of all inherent goodness to stand me in the least stead in matters of Justification, that so I might prize Christ and Christ alone, and rely wholly upon his merits for pardon, life and salvation.) Now I will declare to you how the Lord was pleased to deal with me; soon after I saw this my condition in resting in my own supposed goodness; Sacrament day being again near at hand, the Lord was pleased to incline my heart to ingage in that solemn and most Sacred duty, now having lost my supposed wedding garment, in which I supposed my self to be very comely and much to be delighted in by Christ, and seeing my own nakedness and deformity so much, that I could not imagine how I should possibly be accepted of by Christ, that so my trouble and burden was so great that I found it almost insupportable, and fearing lest Gods frowns and my awakened Conscience should more and more seise upon me, especially at that sacred ordinance, I say in this point

I was

I was more than I can think of amazed, and could not tell what to do ; And now my dear Heavenly Father (who was alwayes more ready to help than I to crave) did then doubtles wait to be gracious to my poor soul, and did abundantly magnifie his grace to me ; for now he was pleased to strike one Scripture very deep into my heart, which was as comfortable and as sure an Anchor as my poor laden soul could be held by, and it was this, *Oh Israel thou hast destroyed thy self, but in me is thy help*, Hosea 13. 9. which soul-cordial Scripture seemed to me, as if I had heard the Lord speaking to me after this manner ; oh thou afflicted, tolled with tempest and not comforted, although thou hast so long grieved me, and provoked me to destroy thee, yet now, even now, if thou wilt endeavour to know, I say even now in this thy day the things of thy peace, peradventure they may be found, but never look more for peace from any thing in thy self, but wholly look up to him, who tells thee, although thou hast destroyed thy self, yet in me (if in any) is thy help found, and then further the Lord was pleased to put it into my heart
to

to examine my humiliation more strictly, which when I did, I supposed my heart never heretofore to have been truly humbled as it ought to have been, yet I hoped the Lord was about this great work now, by what I have before related, and my reason was, because I never so far as I knew experimentally understood the meaning of some Scriptures, as then were opened more plainly to me, and they were such as these; (And truly this was it that inclined my heart to partake afresh of the Lords Supper) The whole need not a Physitian but they that are sick, and That Christ came not to call the Righteous but Sinners to Repentance, and concerning the Publican and Pharisee, and such like; and in short, although I had been sick of sin, yet never before, than of self-righteousness; now seeing myself sick as much of the one as of the other, therefore I hoped Christ would be my Physitian; and that in him my help should soon be found, and thus I did endeavour to humble my self, and to see my own vileness and sickness more and more, and did in this much begg of the Lord, that he would still humble me more and more,

more, with a clear sence of my own deformitie and nakedness, that so I might, seeing my great need of Christ, more and more hunger and thirst after him, and so laying my soul prostrated at Christs feet, and as I hope did really see my great want of him, and so would not depart any way from him, but resolved that if I dyed I would dye there, and thus I argued with him, Whither should I go but unto thee, thou hast the words of eternal life, and although I be a dog, yet thou hast crumbs, oh let not my hungry soul, famish for want of food; Oh I dare not, oh I will not depart, oh Lord although I have destroyed my self, yet Lord hast not thou told me that in thee is my help found; oh make good thy word unto thy servant in which thou hast caused me to hope; and truly the Lord was not very long in making good his word to my poor soul, for then I wonderfully felt him drawing me up with the Cords of love, pittie and compassion; and at the ends of which cords (for me to take the better hold, or I rather think that he might take the better hold of me) he was pleased to fasten such Scriptures as these, I will name but three,
for

for each cord one, and a threefold cord is not easily broken : the one was the 55th. of *Isaiah*, and the first verse, *Ho every one that thirsteth, come ye to the waters, and drink, and he that hath no money, yea that was it I waited for, (for I bless God at that time I hope I had none) come ye buy and eat, yea come buy Wine and Milk (oh Bread and Water was too good for me and more than I deserved) without money, and without price, Oh these was sweet to such a poor soul as mine was, and then another was this, Revel. 22. 17. And whosoever will, let him take of the water of life freely, hearken soul, Freely, Oh Christ will not be bought with any thing the Creature can give, oh no all is grace, and then the other which worked the most powerfully upon my heart was Matth. 11. 28. Come unto me all ye that are weary and heavy laden, and I will give you rest ; and therefore, I now seeing my self weary with my own duties, and heavy laden with my own Righteousness, as well as with my sins, which before I could not so clearly say, oh how sweet, how sweet, how incomparably sweet was this word Come ; and so upon these accounts, the Lord was pleased*

to enable me, to see how, then, even
 then, he was pleased to call, as it were
 to my poor soul in particular to come
 unto him and submit to his grace ; and
 so with great hunggings and thirstings
 after Christ to cover my poor soul from
 the eye of a just and holy God through
 some fear, and as I hope with great hu-
 miliation (although not so great as I
 would have had it) with some hope that
 the Lord would meet me, and bless me :
 I approached to the solemn banquet
 where I did not only taste and sip a lit-
 tle, but obeyed as the Lord enabled me
 that great command when he said, drink,
 yea drink abundantly, oh my beloved ;
 then, oh then I did earnestly endeavour
 to make the eye of my soul so see him,
 and my heart so embrace him, that from
 thenceforth I might fully satisfie my soul
 with the enjoyment of him, and him alone,
 and not from any thing that self or the
 World presented to me ; and now me-
 thought I was much comforted, and did
 endeavour from that time to this, to
 own nothing for a comfort or cause of
 rejoycing, but as it lead me to Christ,
 who alone is the Author, and I hope
 the finisher of my Faith, and the Horn
 of

of my Salvation ; and with this Caution, I will conclude this tedious discourse as I fear it may be to you (although to me through Grace very pleasant) not that hereby I mean to neglect any duty whatsoever I know to be my duty, or think them indifferent whether they be performed or no ; oh no I say again God forbid, but this I desire to do through grace, but not self, (and the Lord of his infinite grace inable me, that I may so far honour and respect them, as I find them a means to carry me to Christ,) for which cause I think they were appointed, with respect to the glorifying of God, and such like ; and now if I know my own heart, and for fear it should deceive me, I will begg of the Lord that whenever I hear I may hear for Christ, and whenever I pray I may more and more make clear my interest in Christ, and whenever I perform any duty whatsoever, I may more and more get into Christ and more out of my self ; And now you have heard all that the Lord hath (out of his abundant grace) enabled me (from what I have found, as I hope in great measure wrought in my own heart) to declare unto you, and for fear I should
in

in this weighty matter be guilty of a lye and so delude my own soul, I will with great humility acknowledge, that every particular in this latter clause (I mean in the Lords dealings with me since I first received the Sacrament) I cannot so fully clear as I would I could, but I hope I need not to fear, but that I have felt all that I have spoken of working more or less upon my heart: but whether just in order as I have declared them, I cannot punctually say, but do earnestly begg that the Lord Jesus Christ would be so pleased, as to sprinkle what I have said with his own blood, and that whatever sins of failings there may be in it through the pride or ignorance of my own heart, oh I do earnestly again beg of God, that for Christs sake, he would look upon what I have done so as to pardon all that is amiss, and that he would in his due time open my eyes to see my errours and to amend them; and now I do earnestly beg your advice concerning these things, for as I said before, my heart doth mourn within me, by reason of that interest self got in me, and I now find it so very hard to be

M

overcome;

overcome; but I have already told you
 my earnest desires concerning this, and
 oh that I could prevail with you this
 once to allow me an interest in your
 Prayers, and for what doubtless you
 will know better than *I* can tell you,
 but especially for this, that he who is
 the searcher of hearts, and knows the
 state of every soul better than it doth
 it self, would be pleased that if *I* be de-
 ceived for Christs sake to undeceive me,
 and grant that if *I* have not true grace,
I may not think *I* have, and so be in a
 Fools Paradise, and that the Lord who
 is my heart maker, would be my heart
 searcher, and my heart discoverer, and
 my heart reformer, and that the Lord
 may so do, *I* shall not cease to be an
 earnest suitor at the Throne of grace so
 long as *I* am on this side the grave.
 But what, because all is not so clear as
I could wish they were, shall *I* be cast
 down, and my soul disquieted within
 me, as if *I* was sorry that God hath been
 so much at work in my soul, or as if
 the *prophete Jehoshaphat* was not able to finish
 what he hath begun, and so rob God
 of his glory, and my poor soul of com-
 fort; oh no my soul, these things ought
 not

not so to be, *I* fear there is much of self in this who is somewhat troubled to see the glory of its Temple so much defaced, and its treachery so much found out, and so much out of Favour, as never more to be embraced again ; And is it so, is God indeed become my God, and can *I* indeed say with *Thomas, My Lord, and my God, my Christ, and my Saviour* ; Oh *I* cannot forbear to say, Lord who is a God like unto thee, Oh God, there is no God besides thee, and oh what is man that God should be mindfull of him ! and what am *I*, surely the worst of men, that God should so regard me ; Oh that *I* could now, even now this once from the bottom of my heart, bless and admire him ; but oh what a dead and barren heart have *I*, that cannot worthily praise him ; Oh my soul bless the Lord, and all that is within me, bless his holy name, bless the Lord oh my soul, and forget not all (nay not one of) his benefits : oh if *I* had the tongue of an Angel, and all the Angels in Heaven to assist me in this great work, yet *I* say, we could never sufficiently utter my dear fathers praises ; and now shall my faith triumph, and my heart be glad,

and my glory rejoyce, but not in self, or in any thing of my own, but in him, and him alone who is the God of my Salvation ; Wonder oh Heavens, and be moved oh earth at this great thing which the Lord hath wrought in my soul, be astonished and even ravished with wonder, for the infinite breach is in a way to be made up, the offender to be appeased, and God and my poor soul to be reconciled ; and oh my soul, what if these be so already, or what if one had told thee of these things some five years agoe, certainly they would then have been too great for thy belief ; but what, shall they now be so small as not to be worth thy praise (oh disingenious soul :) Oh Lord pardon my unthankfulness ; oh that all the Angels in Heaven should rejoyce and bleis God for what he hath done for thee, even for thee, for my poor soul ; And what, canst not thou find in heart to endeavour to set forth his praises as much as thou art able, that so it may be known that at least thou desirest to give all the glory to God, and not to dare to take any to thy self ? oh my soul, what sayest thou ? What say *I* ? oh *I* say again not unto me, not unto me, but unto the great and

and glorious *Jehovah* be all the glory given. And because I hope thy desires are greater than thy expressions, therefore fail not my soul to shew forth thy love and praises, by giving up thy self wholly to serve, and love, fear and admire that God, who hath done such great and wonderful things for thy soul that passeth thy understanding: My Beloved is mine, and *I* am his; oh how art thou sure of that? What is the peace concluded? oh happy Conclusion! oh blessed Conjunction! shall the Stars dwell with the dust, or the wide distant Poles be brought to mutual embraces, and co-habitation? but oh my soul, here the distance is infinitely greater? And now Rejoyce O Angels, shout O Seraphims, and all the friends of the Bridegroom prepare an Epithalamium, be ready with the Marriage Song; loe here is the wonder of wonders, For *Jehovah* hath or is about to betroth himself for ever to his poor Captive, my poor soul; And is he so indeed as *I* hope he is, then he owns the Marriage before all the World, and is become one with me, and *I* with him. And now, O my Lord and my God, cause thy face to shine on the soul of thy servant, and shew him more and more

vileness that he may lye very low even in the Dust, and be humbled at thy feet, and let the work which thou hast begun in the heart of thy poor Servant be established for ever, and do more for me than I can require, that thy name may be Magnified for ever, and that all that hear of this may say, The Lord of Hosts is the God of *Israel*,

Amen, Hallelujah.

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